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THE

TRUE FAITH

OF

OUR FOREFATHERS,

BY

A PROFESSOR OF THEOLOGY

IN WOODSTOCK COLLEGE, S. J., MARYLAND.

"Divers heresies, divers schisms cry aloud . . . . . .
Do thou hold fast the Catholic Church ; do not withdraw from the rule of faith."

St. Augustin Enarr. in Ps. XXX.

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PREFACE.

SINCE the very title of this book sufficiently indicates its nature, we may dispense with an explanation of its contents in the introduction. We owe it to our fair-minded countrymen, however, not to presume upon their attentive and impartial perusal of the following pages, without enabling them to form some previous acquaintance with the occasion and purpose that induced us to present them to the public.

The immediate occasion of this little volume was the appearance of Rev. Dr. Stearns's "*Faith of our Forefathers*," purporting to be "an examination of Archbishop Gibbons's "*Faith of our Fathers*."* Not indeed that either the reverend author's name, or the nature of his book, neither of which is so formidable as even to necessitate a reply, ever put it into our heads to undertake the present task. Not even the extreme personalities of the book could provoke us to retaliate where retaliation would be so

* The Faith of our Forefathers; an examination of Archbishop Gibbons's "Faith of our Fathers," by the Rev. Edw. J. Stearns, D.D., Examining Chaplain of the Diocese of Easton. 2d edit., revised. New York: Th. Whittaker, 1879.

easy. Personality always defeats its own purpose; it speaks more strongly against the abuser than the abused; it is at all times disgraceful to its author; and becomes doubly so when used as a foil in argument; and we know no deeper shame than to stoop to its degrading tone in discussing the holiest truths of religion.

On the other hand, recrimination, however just and rightly measured it may be in the beginning, very soon degenerates into an equally unworthy passionate tone, so that patient silence is the only wise and effectual answer a gentleman can give to his reviler. If, therefore, the Reverend Doctor has dug for himself a pit, and fallen into it, we are by no means inclined to tumble in after him. We fully agree with the most distinguished Catholic Reviewer in this country, that in this respect the book is utterly unworthy of notice; but we intend to supplement the severe castigation which its unbecoming spirit has already received at the hands of reviewers, with an equally unsparing examination of its argument: and that for the following reason. Since the Reverend gentleman claims to have undertaken his work "at the earnest request of the Assistant Bishop (now Bishop) of Maryland," and since we see that it is warmly recommended by distinguished clergymen of his denomination; we must take his book to be an official exponent of the tenets and rites of the Epis-

copal Church in this country, interwoven, however, with its more extensive official strictures upon the faith of Catholics; and as such, we believe that it should be weighed in the balance of truth, for the satisfaction of Protestants and Catholics alike.

It is, therefore, our purpose to set forth in the following pages the reasons of the faith that is in us, taking care at the same time to answer whatever may have the semblance of an argument in the Reverend Doctor's book. By this manner of treatment we hope to satisfy all parties, and benefit them each according to their respective needs. Catholics will find it profitable to become familiar with the objections that are usually urged against their doctrines, and above all to learn to value them at their proper worth. Our Protestant friends will, in addition, be glad to find a plain and unvarnished exposition of doctrines of Catholic faith as taught by "our Forefathers," contrasted at once with the reasons alleged against them, and thus thrown into stronger relief by opposition.

With these few words of introduction, we present this little book to the American public, with an earnest appeal to their sense of justice and fair play. Neighbors, bosom friends, and blood-relatives, we are so closely bound together by the strongest and holiest of ties, that differences of religions or sects raise no barriers between us, though our intimate

union will never be truly complete until we shall all be of the one true fold. For this perfect union we pray; for this we labor; for this we have consecrated to God all the days of our lives, happy if in the end we shall have saved a single soul.

THE TRUE FAITH

OF

OUR FOREFATHERS.

CHAPTER I.

THE BLESSED TRINITY, THE INCARNATION, ETC.

As Dr. Stearns takes no exception to the Archbishop's doctrine on these articles of Christian faith, we take up his first chapter, "merely," to use the Doctor's own words, "for convenience' sake, that the numbering of our chapters may [as far as possible] correspond to that of his." (page 7.)

The Doctor's assertion in the second paragraph, that the Infallibility of the Church's teaching and the Perpetuity of her existence are "without the warrant of the creed," shall receive all due attention in the proper chapters.

But before entering upon the consideration of the succeeding chapters, we must determine and fix the *standpoint* from which a Christian is obliged to view the Religion and the Church of Christ.

Dear Reader, if you are desirous of knowing the true Religion and the true Church of Christ, your first duty must be to go back and examine the express intention and will of the divine Founder and Legislator himself. You will at once discover that Jesus Christ taught but one Religion; that He defined it in all its parts; that He made the belief and practice of it, as thus defined, a divine law, which no man may disobey nor strive to ignore. You will find, in the next place, that as He taught but one Religion, so also He established but one Church, to which He committed the sacred charge and trust of this one true Religion. "Thou art Peter, and upon this rock I will build *my Church.*" (Matt. xvi. 18.) Hence it follows that to this one Church, and to no other we must belong in order to be saved.

Taking it for granted, then, that this truth is quite clear to your mind, let us see to what consequences it will logically lead us. If Jesus Christ obliges all men under the penalty of eternal death to belong to *His* Church, He must necessarily out of His infinite justice give all men the means to recognize and know her with certainty; He must have impressed upon her certain prominent and distinctive characteristics or *marks,* by which she could at once be easily recognized and clearly distinguished among the many religious societies that would advance similar claims to divine origin and prerogatives. The all-wise Legis-

lator of the New Law could not but foresee the necessity of such *marks:* His perfect justice could not allow Him to withhold them. If therefore we shudder at the very thought of impeaching the wisdom and justice of God, we must maintain, with all the earnestness and strength of our reason and our faith, that Jesus Christ unquestionably gave his Church certain characteristic and distinctive marks.

Bound in conscience to find out that Church, our whole business must now be to examine what these marks are. After this it will be an easy matter to discover to which of the many churches claiming Christ for their founder, they really belong. To this important investigation we now invite the attention of our readers.

Using as our authority and guide the teachings of Holy Scripture and of our Forefathers, we propose to examine into the nature of the marks of Christ's one Church, defending at the same time their real and genuine import against the misrepresentations of Dr. Stearns, whose fundamental error consists in an entire misconception of their true nature.

The principal marks of the Church of Christ are set forth in the Nicæno-Constantinopolitan Creed, in which we profess to believe in "the *One, Holy, Catholic* and *Apostolic* Church."

We shall treat successively of these marks.

CHAPTER II.

UNITY OF THE CHURCH.

"By Unity," says the Archbishop, "is meant that the members of the true Church must be united in the belief of the same doctrines of revelation, and in the acknowledgment of the authority of the same pastors. Heresy and schism are opposed to Christian unity. By heresy a man rejects one or more articles of the Christian faith. By schism he spurns the authority of his spiritual Superiors." (page 23.)

That the Church is to be one in faith and government is evident from the constant teachings of Holy Scripture, and from the unbroken tradition of the Fathers. We shall treat of them separately.

§ 1.—*The Church is to be one in faith.* The types employed by our Saviour and his inspired Apostles to indicate the distinctive character of his Church clearly denote the necessity of this unity of faith. Thus it is compared to the human body; nay, it is said to be the body of Christ. "For as the body is one," says St. Paul (1 Cor. xii. 12) "and hath many members: and all the members of the body, whereas they are many, yet are one body; so also is Christ." The same apostle (ibid. 27) says: "you are the body of Christ, and members of member." Now all the members of the human body must

be animated by the same principle of life, and joined together so as to feel, move and act in concert: therefore the members of this Church must also be animated by the same principle of life, and be so joined together that they feel, move and act in concert. Yet how would this be possible if they were not animated by the same faith, if they were not united in the belief of the same doctrines of revelation, if they were in contradiction among themselves, one believing what another one rejects?

This unity of faith among the members of the true Church is to be so perfect, that St. Paul, exhorting the Ephesians to that most perfect charity which has to exist among the followers of Jesus Christ, proposes the *unity of faith* as a pattern. "Careful to keep the unity of the Spirit in the bond of peace. . . . One Lord, *one faith*, one baptism" (Eph. iv. 3, 5). And our Lord wished this unity to be like that which exists between the Father, and Himself, and an argument to the world of his divine mission: "and not for them only do I pray: but for those also, who through their word shall believe in Me: that they all may be one, as Thou Father in Me, and I in Thee: that they also may be one in Us: that the world may believe that Thou hast sent Me" (John xvii. 20, 21). In what had this unity to consist? St. Cyril of Alexandria answers: "In the common attainment of unity, by *a mutual consent in all things*, and an indi-

visible concord of hearts" (In Joan l. 11, c. 2). But if the members of Christ's mystical body were not united in the belief of the same revealed truths, but were at war among themselves concerning some of them, could their unity be compared to the one that exists between the Eternal Father and his Divine Son, and could this unity be an argument to the world of the divinity of Jesus Christ?

Marvellous too is the unanimity of the Fathers in declaring the same. St. Cyprian assures us, that "he who holds not this unity, holds not the faith of the Father, and the Son, *holds not life and salvation.*" "There is *one* God and *one* Christ," he pursues, "and his Church is *one*, and the faith *one*, and the people *one*, joined into the solid unity of *one body by the cement of concord*" (De Unit. Eccles. nn. 6-23). Again hearken to the great St. Leo (Serm. 24 in Nat. Dom. c. 6): "Unless faith be one, it is *no* faith, for St. Paul says, 'One Lord, *one faith*, one baptism;' to this unity, my beloved, adhere with unshaken minds." No less powerful are the words of the illustrious Bishop of Hippo, the great St. Augustine, who beautifully tells us "that those who confess have many hearts, those who *believe* have but one. Why have those who confess many hearts, those who believe only one? Because men confess different sins, they *believe one faith*" (In Ps. 74, n. 4). Finally, the golden-mouthed doctor of the East, St.

John Chrysostom, joins in the harmonious concert when he says: "This is the unity of the faith, when we all are one, when one and all, we equally acknowledge the bond of union. . . . When we all hold *one faith*, then is there unity." (Hom. 11, in Epist. ad Ephes. n. 3.)

On this point, however, as on many others to which we shall devote our attention in the following pages, the Reverend Doctor thinks differently from our Lord, from his inspired Apostle, and from our Forefathers. He is of a generous disposition. That the Church may be one in faith, he does *not* require the members to be united in the belief of *all* the doctrines of revelation (p. 11), but thinks it sufficient for them to agree in believing such revealed truths as are "articles of faith." According to the Theologian of Easton, if Peter denies a truth revealed by God, and Paul does not, both may be said to belong to the *one* Church of Christ, both may be said to have the *same* faith, provided the revealed doctrine in question be not one of those that constitute articles of faith.

And if we ask the Rev. Doctor what doctrines of revelation have this privilege of being "articles of faith," we are told that they are the twelve articles of the Apostles' Creed; and curiously enough, we are gravely informed that this is the teaching of the Catechism *of the Council* of Trent (p. 11.) The

only difficulty in the way is to reconcile this singular statement with certain words of the Catechism quoted by the Doctor (p. 11), which expressly state that these twelve articles are *not* the only articles of faith, but "*the first and most important.*"

Then, according to the Doctor's statement, there is a distinction between revealed doctrines which are fundamental and others which are not; that is between doctrines of revelation which are "articles of faith," and in belief of which the members of the true Church must be united, as a requisite to everlasting salvation; and doctrines of revelation which are "outside the faith," and on which these members may disagree, without ceasing to belong to the true Church, or incurring damnation. We will remark first, that there is no authority for such an arbitrary distinction in all Scripture, from the first chapter of Genesis to the last of the Apocalypse. Nay, the Scripture plainly excludes it.

For we read (Mark xvi. 15, 16,) "Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned." The faith here spoken of is the faith necessary for salvation. "He that believeth shall be saved:" "but he that believeth not shall be condemned." The object of this faith is not certain fundamental articles, but whatever God has revealed; for it is the faith

preached by the Apostles and confirmed by miracles, the faith, to which God promised his aid "even to the consummation of the world." The gospel *preached* by the Apostles, for the spreading of which an especial assistance was given, comprehends *all* the truths of revelation. Therefore, the Scripture, far from admitting Dr. Stearns's distinction, excludes it.

Moreover, all truths revealed by God are to be equally held with divine faith, if the same reason for belief holds in the case of each. But this is really the fact; for the reason why all that is divinely revealed is to be believed is the authority of God revealing; and this reason holds for *all* revealed doctrines. To say, therefore, that some must be believed and that others may be freely received or rejected, is to destroy the very motive of our belief, and show such an ignorance of the true nature of faith, that it is unpardonable in a Doctor of Divinity.

In a word: the Church is to be one in faith, and this unity of faith requires that her members be united in the belief of *all* doctrines of Revelation, even if these doctrines are not *explicitly* expressed in the articles of the Apostles' Creed: and this according to the advice of St. Paul: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the *same* thing, and that there be no schisms among you: but that you be perfect in the *same* mind, and in the same judgment" (1 Cor. i. 10.)

Is this Unity of faith to be found among our separated brethren? No one who values the truth will dare to assert that it is. In support of this statement we invoke the testimony of one whom his own people consider a Doctor in Israel: he is a professor in a Protestant College, and evidently a man of deep research, and thoughtful study: we allude to Dr. Philip Schaff, Professor of Biblical literature in the Union Theological Seminary of New York. His work on the "*Creeds* of the Evangelical Protestant *Churches*," (N. Y., Harper, 1877,) is a striking proof of the painful and conspicuous absence of that perfect Unity in faith, intended by our Lord as a mark of His Church. They do not profess *one* Creed, but have different *Creeds*: hence they do not constitute *one* Church, but different *Churches*. This is the reason why Dr. Schaff had to entitle his volume the "*Creeds* of the Protestant Evangelical *Churches*." In order to form a tolerably accurate idea of their many *Creeds* with the numberless variations, which they underwent, we refer the reader to Bossuet's "History of the Protestant Variations." There he may trace very distinctly the truth of the censure contained in Bishop Dudith's letter to Beza: "What beings are we Protestants wandering to and fro, and carried about by every wind of doctrine, sometimes to this side, sometimes to that! You may perhaps guess what we believe, to-day; but you will never be

able to ascertain what we shall profess to-morrow. In what point of religion do the Churches agree among themselves, which have rejected the authority of the See of Rome? Examine them from first to last you will scarce find any one tenet affirmed, or believed by one sect, which is not immediately condemned by another." (Fletcher's "Guide to the True Religion," p. 153. London, 1836.)

An English Protestant writer, the learned Dr. Walton, in the preface to his Polyglot (London, 1657), acknowledging this want of unity among Protestants, points out one of the causes to which it may be traced. "Aristarchus," he says, "heretofore could scarcely find seven wise men in Greece: but *among us* so many idiots can with difficulty be found. For all are Doctors, all are divinely learned, there is not so much as the meanest fanatic, or jack-pudding, who does not give *his own dreams* for the word of God. . . . . These have filled our cities, villages, camps, houses, nay our churches and pulpits too, and lead the poor deluded people with them to the pit of perdition." Rather remarkable testimony, considering the source from which it comes.

In these words the true reason of this want of unity in faith, is but faintly outlined. Their rule of faith is the principal cause why Protestants generally give "their *own dreams* for the word of God," it is the true reason for the different beliefs that exist

among the various Protestant denominations. So long as every one is told that "he not only has the right, but that it is his duty to interpret the Scriptures for himself," so long as the private interpretation of the Bible is to settle all religious controversy, so long will religious division be perpetuated, not only among the different sects, but even among the members of the same denomination. Is not this the reason why in the very "Church of England," of which Dr. Stearns is so bright an ornament, this perfect unity is entirely wanting?

What mean these terms among members of the "Church of England:" 'High Church,' 'Low Church,' 'Puseyite,' and so on to the end of the catalogue? What are they but the names of so many parties in this so-called Church, each holding a distinct and opposite set of doctrines? Moreover that a collision of views exists among Anglicans in regard to the "Thirty-nine Articles of Religion," is a notorious fact, though as we read in the English edition of these articles, A. D. 1571, they were established "for the avoiding of the diversities of opinions, and for the establishment of consent touching true religion." But in the American Revision of these same Articles of Religion made A. D. 1801, "the avoiding of diversities of opinions, etc.," is not mentioned as their object; experience having shown how little was to be hoped for in that respect.

The Protestant historian, Macaulay, speaking of the Church of England, has justly remarked, "The Apostolical succession she may, or may not have. But unity she most certainly has not, and never has had. It is a matter of perfect notoriety, that her formularies are framed in such a manner as to admit to her highest offices men who differ from each other more widely than a very high Churchman differs from a Catholic, or a very low Churchman from a Presbyterian; and that the general leaning of the Church, with respect to some important questions, has been sometimes one way and sometimes another. . . . The religion of the Church of England is so far from exhibiting that unity of doctrine, which Mr. Gladstone represents as her distinguishing glory, that it is, in fact, a bundle of religious systems without number." (On Gladstone, Essays, ii., 486–88.)

Dr. Stearns may flatter himself, and call *his* Church "the *one* Catholic Church;" but the only bond of union that the most keen-sighted outsider can discover, is that the members cordially agree to disagree. This most assuredly is not the unity of the true Church of Christ. Hence when we read that the Church of England is "the Church of Christ, Catholic in truth, and not in pretence," (p. 10) we rather regarded it a pleasant little witticism, intended to afford the reader a quiet laugh and to enliven the awful dryness of the subject, which the author was *tugging at so resolutely.*

If then this perfect unity of faith consisting in the belief of all the doctrines of revelation is not to be found among Protestants, where shall we find it? We answer in the eloquent words of the Archbishop—nowhere save in the Catholic Church, which because it has its centre of unity at Rome is commonly called "The Roman Catholic Church." "The number of Catholics in the world is computed at two hundred and twenty-five millions. They have all 'one Lord, one faith, one baptism,' one creed. They receive the same Sacraments, they worship at the same altar, and pay spiritual allegiance to one common Head. . . . . How sublime and consoling is the thought, that whithersoever a Catholic goes over the broad world, whether he enters his Church in Pekin, or in Melbourne, in London, or Dublin, or Paris, or Rome, or New York, or San Francisco, he is sure to hear the self-same doctrine preached, to assist at the same sacrifice, and to partake of the same Sacraments." (pp. 28, 29.) A mere glance at our profession of faith, at our catechisms or theological treatises, at the books of instruction published in various countries, at our sermons, will suffice to show that in belief, and profession of their tenets, the members of the Catholic Church are strictly one: "We are each of us what all are, and all what each is."

But it may be asked, is not this unity of faith impaired by those doctrinal definitions, which the Church

has promulgated from time to time? Dr. Stearns (p. 12) thinks it is; for having stated with high-toned contempt for proofs, that the creed of Pius IV. "is an unsightly patch sewed on to the old historic creed," in the same happy vein he rounds his period, in the style of Flaccus, thus: "nor was this patchwork development stopped here. Even within our own day, we have had two new articles tacked on to the old historic creed by the Roman Church. And yet the Archbishop has the assurance to tell us that 'her creed is now identical with what it was in past ages.'"

If the Profession of Faith of Pius IV. be "an unsightly patch sewed on to the old historic creed," because, forsooth, it contains articles not explicitly contained in the Apostles' Creed, curiosity prompts us to ask Dr. Stearns how we should call the different "Protestant Creeds," and especially the Profession of Faith of the Protestant Episcopal Church, as established by the Bishops, the Clergy, and Laity, published by Dr. Schaff (N. Y. 1877). Are there not some articles here not to be found in the old historic creed? In point of fact the "two new articles of faith," to wit, the Immaculate Conception and the Infallibility of the Pope, which haunt him like a spectre, are not *new* dogmas, but only a more explicit declaration of what was previously implicitly, less clearly and not so earnestly proposed. But this we shall show in its proper place. And the same remark

applies to the articles contained in the Profession of Faith of Pius IV. Our Supreme Court in giving its decisions does not make new laws or new constitutions, but it only defines what is the real meaning of the Constitution as framed by our Forefathers. The same can be justly said of the explicit declarations of the Church.

"Hence," the Archbishop rightly says, "whenever it has been defined that any point of doctrine pertained to the Catholic faith, it was always understood that this was equivalent to the declaration that the doctrine in question had been revealed to the Apostles, and had come down to us from them, either by Scripture or Tradition" (p. 31). Let Dr. Stearns weigh carefully and refute, if he can, the arguments by which we prove that the doctrines in question were from the beginning contained in the deposit of doctrine given to the Church: but till then let him not speak of *change*. If he be not indissolubly wedded to his own daring gratuitous assumptions, he will acknowledge, after sober thought, that rancor and not truth dictated the false and unjust statement that those who belong "to the rank and file of the Roman Communion do not *think* at all; they let the Pope do their thinking for them, and when he changes, presto, they change with him" (p. 14). These words came from the heart and not from the head. Their writer is too intelligent a man to believe them himself. One would im-

agine that the Doctor had some personal grudge against all Catholics in general and against the Pope in particular, so that we feel like asking, mutatis mutandis—

> "Quid meus Æneas in te committere tantum,
> Quid Troes potuere?"

§ 2. *The Church is to be one in government.*

Unity of government, in virtue of which all the faithful in the world are subject to one supreme authority, is not less essential to the Church of Christ than unity of faith. Thus, for instance, the Scriptures say that the Church is to be a Kingdom, and a kingdom cannot be one without one government to which all the members are subject.

It is allowed by all that authority is an essential constituent of society. It is the bond that unites the members together, and the principle that directs them to their end. Without authority a multitude of men is only an unorganized mass, a mere mob. Authority informs the mass, and elevates it to the dignity of a *society*. It is as much the actuating principle of social life, as the soul is the source of all human action. Hence, in no society can there be more than *one* authority. The functions, indeed, may be distributed as they are in this country among the several branches that constitute the government, but they all spring from one principle of authority and constitute but *one*

government. It is this *one* government that makes us *one* Republic, and without it we would not be "known and read of all men" as one nation but as several.

If then the Church established by our Lord is a kingdom and consequently a society strictly *one*, it must have one government, which unites the members together, and is the principle that directs them to their end. This, according to St. Paul (Eph. iv:12), was the reason why our Divine Saviour established the Hierarchy: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "The Church," says St. Cyprian, "which is one and Catholic, is neither separated nor divided, but is truly connected and cemented by the adhesive power of the priesthood united within itself." (Ep. 69 ad Flor. Pupian., n. 8.)

But is this government, which the very nature of the Church as instituted by Christ demands, a monarchical one? that is, did our Lord ordain that his Church upon earth should have one universal pastor, one Visible Head by whom she should be governed as by His Vicar? This is the great question upon which every thing turns, and which constitutes the main point of controversy between us and the Rev. Chaplain Stearns. To this question we answer in the affirmative, and this will be proved to evidence in the Chapters on the "Primacy of Peter" and the

"Supremacy of the Pope." Here we will be satisfied with quoting a few testimonies which clearly show that this was "The True Faith of our Forefathers." Thus St. Cyprian asserts that "there is one baptism, and one Holy Spirit, and one Church founded *in the source and nature of their unity* on Peter by Christ our Lord" (Epist. 70 ad Januar., n. 3), and elsewhere he says: "To Peter first, on whom he built the Church, and from whom he instituted, and showed that unity should spring, the Lord gave that power, that whatsoever he should loose on earth, should be loosed in heaven." (Epist. ad Jubaian., n. 7.) St. Optatus addressing the Donatists says: "You cannot deny that you know the Episcopal Chair to have been conferred on Peter first in the city of Rome, in which Peter sat, head of the Apostles, whence he was called Cephas also; in communion with which chair unity was to be preserved by all." (De Schism. Donat., l. 2, n. 2.) St. Ambrose declares that Christ appointed Peter to feed the lambs and the sheep "in order that he, who was the more perfect, might have the government." (In Lucam. l. 10, n. 176.) St. Chrysostom affirms that our Lord gave to Peter "the presidency over the brethren" and "placed this man over the entire world." (In Joan. hom. 88, n. 2, et hom. 55, in Matth. n. 2.) The great St. Basil repeats the same: Christ, he says, "appointed Peter to be the shepherd of his Church after himself" (Const. Mon. 22,

n. 5), and St. Jerome assigns the reason why our Lord constituted a head for his Church. "One," he tells us, "is chosen amongst the twelve, that a head being established, the occasion of schism may be removed" (Adver. Jovin. l. 1, n. 26).

As Dr. Stearns has boldly declared (p. 115) those Fathers to be "off the track" who commenting on the words of our Lord (Matth. xvi:18) explicitly teach that Peter, and the rock, on which the Church was built, are one and the same, thereby maintaining the Primacy of Peter; so we must not be alarmed if we find him as boldly maintaining these Fathers to be "off the track," who openly affirm that Christ instituted a visible head for his Church.

It seems almost superfluous to remark that this unity of government, which according to Scripture and our Forefathers is a mark of the true Church of Christ, is not to be found in the Protestant sects, taken collectively or separately; for it is an undisputed fact that they have no ecumenical head, and that not only does sect differ from sect, but each particular denomination is divided into two, or more independent or conflicting branches. Hence the inevitable conclusion that the Protestant sects taken collectively or separately are not and cannot be the true Church of Christ. It is equally evident that the only Church in which this unity of Government is found is the Catholic Church. "All the members

of the vast body of Catholic Christians," says the Archbishop (p. 30), "are as intimately united to one visible Chief, as the members of the human body are joined to the head. The faithful of each parish are subject to their immediate Pastor. Each Pastor of Christendom is subordinate to his Bishop, and each Bishop of Christendom acknowledges the jurisdiction of the Bishop of Rome, the Successor of St. Peter and Head of the Catholic Church." And thus all Catholics are one body and members one of another.

Though St. Clement of Alexandria (Strom. l. 7, c. 17), declared that "the chief dignity (eminentia) of the Church, like the principle of construction, reposes upon its Unity, which surpasses all other things, and has *nothing like unto it, nothing equal to it;*" Dr. Stearns, in order to *prove* that the Church of Christ upon earth has no visible Head, tells us (p. 9), that "the Church is one as the Masonic Fraternity is one. Now the unity of this latter is a visible unity, 'known and read of all men,' and yet it has no ecumenical head, but only a national head to each national organization. Plainly, then, a visible earthly head is not necessary to the visible unity of the visible Church." The Rev. Doctor has a peculiar and enviable knack of seeing everything *plainly*, and yet, *mirabile dictu*, he did not see that his whole argument rested on a proposition which is *plainly* false. The Church of Christ is *not* one as the Masonic Fraternity

is one. The latter is not *one society*, but, as Dr. Stearns himself informs us, is only an agglomeration of many independent national societies or associations. Likewise the different tribes of Indians do not form one great society or nation, simply because they have no ecumenical head. On the contrary, the Church of Christ upon earth is *one visible society*, and whether the gentleman from Easton is willing to admit it or not, it follows as an imperatively necessary consequence that a visible society cannot be *one*, without *one* visible head. Christ formed no monster, and the work of His hands would indeed have been a monster, if He had instituted His *one* Church as an agglomeration of many independent and contradictory Churches.

But the Doctor, heedless of all else, goes on. "The Church is one," he says, "as the race is one." If he speaks of the Church to which he happens to be attached, he may be right, for of that he is the better judge; but if he speaks of the true Church which Christ has founded, he is certainly mistaken. For Christ's Church, from the very nature of its institution, was to constitute one visible *society*—and most assuredly the race does not constitute *one visible society*.

Again he says: "The Church is one as the *family* is one." The simile is more exact, and if the author had kept on with his comparisons, according to the

rules of geometrical progression, he might have struck the golden vein of truth. We say the simile is more correct, but if it prove anything, it is in our favor. Can Dr. Stearns imagine one visible family without one visible head, no matter how many "in the churchyard lie"? When the father, the natural head of the family, dies, some one else has to take his place; otherwise the family ceases to exist, *as a family* —because without a head of a family, there is no longer domestic society.

"In conclusion," says the Rev. Chaplain (p. 16), "unity depends on historic continuity." According to our friend, any Church can be the Church of Christ, although "severed from the parent stock," provided it have, like a "runner" of "a *sarmentose* vine," an identity of origin, no matter what it teaches, or how it worships. For he informs us, in the words of Dr. W. D. Wilson (Church Identified, N.Y., 1850), that "it is not because the Church is Episcopalian, or Presbyterian, because it worships with or without a Liturgy, nor for any other peculiarity of doctrine or organization that it is said to be the Church that our Lord 'purchased with his own blood.'" In this, as in other cases, the Doctor does not condescend to prove his opinions, imagining, no doubt, that his personal authority is quite sufficient to settle the matter, even if it be against the explicit teaching of our Forefathers. Surely when Dr. Stearns wrote that passage

he had not before his mind these words of St. Cyprian: "God is one, and Christ is one, and his Church is one, and the faith is one, and the people is one, joined into the solid unity of [one] body by the glue of concord. Unity cannot be sundered, nor the one body be separated by the dissolution of its structure, nor be torn in pieces by the rending of its vitals. *Whatsoever is parted from the matrix* (Quidquid a matrice discesserit) cannot live and breathe in a state of separation, it loses its principle of health." (De Unit. Eccles. n. 23.)

In the course of this chapter, we have purposely passed over some of Dr. Stearns's remarks, for the simple reason that they have no connection whatever with the subject. But the parting thrust that the Reverend Gentleman gives the "step-mother," the Church of Rome, merits a little attention: it is so ridiculous and ill-natured at the same time. This false parent, exclaims the indignant D. D. (p. 10), excommunicates and sends to hell even those who, by the misfortune of their birth and education, are in formal but not wilful schism, though sometimes, "*when it suits her purpose*, she makes allowance for what she calls *invincible ignorance*." Here he grows tender, and we feel the tears rising to our eyes as we read his touching little anecdote, which we cannot help introducing, even although it is entirely out of place, both here and in his volume: "Some of her

children better her instructions. Said the late Bishop Wilberforce to his servant girl: 'How is it, Bridget, that you are so attached to me, and yet you believe that I shall go to hell when I die?' 'Oh, I don't believe it.' 'But how am I to be saved?' 'You will be saved by your invincible ignorance.' Bridget's heart was better than her head: Rome's heart is worse than her head, and that is saying a great deal." The Doctor forgets to add whether he meant a great deal of sense or a great deal of nonsense. We shall, therefore, use our right of private judgment in determining. If, before sitting down to write on a subject, about which he knows absolutely nothing, he had taken the trouble to consult our theologians; he would not have shown, here and elsewhere, an ignorance of our real tenets that is simply marvellous in one, who puts himself forward as a champion against the claims of the Catholic Church; and he would have learnt, for the first time, it seems, that the Catholic Church does not "make use of what she calls invincible ignorance," when it suits her purpose.

It is a fixed doctrine of the Church that those heretics or schismatics, whoever they may be, that have lived in a state of invincible ignorance, will find favor before the tribunal of the Great Judge, provided they die in the state of sanctifying grace. And this is the simple doctrine which our learned antagonist tries to distort and misrepresent,

"*Since he kept his* mind on one sole aim."

Whether Dr. Wilberforce was in this blessed state or not, it was scarcely Bridget's place to judge, any more than it would be ours to determine with regard to the narrator of the anecdote.

But to return to the subject, from which Dr. Stearns's digression has drawn us aside, we offer him, in conclusion, the following lines from St. Cyprian: "God is one, and Christ is one, and the Church one, and the chair one, founded by the Lord's word, *upon a rock*. Another altar, or a new priesthood, besides the one altar or the one priesthood, cannot be set up. Whoever gathereth elsewhere, scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoever by human frenzy is instituted so as to violate a divine arrangement. Far from the contagion of such men depart, and by flying shun their discourse as a *cancer* and a plague; according to God's warning word: 'They are blind and leaders of the blind, and if the blind lead the blind both fall into the pit.'" (St. Cyprian, Ep. 40 ad plebem, n. 5.)

CHAPTER III.

HOLINESS OF THE CHURCH.

THE Apostles' Creed expressly enjoins upon the Christian the belief in the Holiness of the Church: "I believe in the *Holy* Catholic Church." This alone should suffice to establish her claim to Holi-

ness as an essential and distinctive mark. Moreover, is she not the spouse of Christ who is sanctity itself, and the master-piece of His infinite wisdom and holiness? Are not the final causes, which led Christ to establish it, namely, the promotion of God's glory and the salvation of souls, aims eminently holy? Her origin, then, being most holy, her mission most sacred, nay divine, since it is the continuation of the mission of the Redeemer, how can she be otherwise than holy? Mark St. Paul's exalted idea of the Church's holiness: "Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it: that he might *sanctify* it, cleansing it by the laver of water in the word of life: that he might present it to himself a glorious Church not having spot, or wrinkle, or any such thing, but that *it should be holy*, and without blemish." (Eph. v:25–27.) This beautiful description of the Church from the inspired pen of the Apostle is foreshadowed by the Spouse in the Canticles, who, charmed with her beauty, exclaims: "Thou art all fair, O my love, and there is not a spot in thee!" (Cant. iv:7.)

Now this essential mark of the Church of Christ evidently does not consist in the mere negation of unholiness; but requires that by means of her doctrine and through the administration of the sacraments, the Church should carry on the work of Christ and attain the end for which she was instituted; namely,

the sanctification of her members. Hence the Church of Christ should be conspicuous in all ages by the virtuous lives of many of her children. We say "of many of her children," for her divine Founder did not require that all the members of his militant Church should be distinguished for holiness of life. The parables descriptive of his Church, as the Archbishop well remarked (p. 46), clearly teach us that the good and bad shall be joined together in the Church as long as her earthly mission lasts. The Kingdom of God is like a field in which the cockle is allowed to grow up with the good seed until the harvest-time (Matth. xiii: 24–30); it is like a net which encloses good fish and bad until the hour of separation comes (ibid. 47). The Church is the great house, in which there are not only vessels of gold and silver, but also of wood and clay. (II. Tim. ii: 20.) That this also was the true faith of our Forefathers is manifest from the following words of St. Augustine: "Let the mind recall the threshing floor containing straw and wheat; the nets in which are enclosed good and bad fish; the ark of Noah in which were clean and unclean animals; you will see that the Church from now until the judgment day contains not only sheep and oxen, that is saintly lay-men and holy ministers, but also the beasts of the field." (In Psal. viii. n. 13.)

To this our Rev. friend does not object; for after quoting the concession of the Archbishop that there

are members of the Church who are sources of melancholy scandal; he himself admits (p. 19) that "this does not militate against the holiness of the Church." To us, however, the reason which he assigns is unintelligible. "The Church," he says, "is holy in *idea*." What does the Doctor mean by holiness in *idea*? Is it a new theory? One, perhaps advanced to evade difficulties, or to adapt this mark of the true Church to his own establishment; which if not holy *in re*, *i. e.* if not possessing an actual, visible and efficacious holiness as it should, according to the institution of Christ, may be dubbed holy in *idea* —at least in Doctor Stearns's *idea*.

But if holiness is a mark of the true Church, the shortest way to ascertain which Church may lay claim to it, in preference to all other denominations, that pretend to be the Church of Christ, is to examine which, in the lapse of ages, has produced the most abundant fruits of holiness. For since it is written (Matth. vii:16), "by their fruits you shall know them," that Church must be holy and in preference to any other have a just claim to this title, which has produced the most abundant fruits of sanctity. Now this is amply verified in the Catholic Church, which in every age and in every land has been and is the fruitful mother of saints. To be convinced of this fact "it will suffice," as the Archbishop well remarks (p. 42), "to look at our Ecclesiastical calendar, which

is not confined to the names of the twelve Apostles. It is emblazoned with the list of heroic martyrs 'who were stoned and cut asunder, and put to death by the sword' (Heb. xi:37): of innumerable confessors and hermits, who left all things and followed Christ; of spotless Virgins, who preserved their chastity for the Kingdom of Heaven's sake." All the saints, even those who are recorded as such in the calendar of the Protestant Church of England, lived and died faithful members of this Catholic Church.

While on this subject, we cannot resist the temptation to introduce a few lines from the non-Catholic Cobbet's "History of the Reformation" (Introd. n. 21); written, it is true, in the author's peculiarly violent style, which however, in the present instance at least, detracts nothing from the truth of what he asserts so vigorously. "To our low-church Prayer-Book," he writes, "there is a calendar prefixed, and in this calendar there are, under different days of the year, certain names of *holy men and women.* Their names are put here in order that their anniversaries may be attended to and religiously attended to by the people. Now, who are these holy persons? Some *Protestant Saints* to be sure. Not one; what, not *St. Luther*, nor *St. Cranmer*, nor *St. Edward VI.*, nor the 'VIRGIN' Saint Elizabeth? Not a soul of them; but a whole list of Popes, Catholic Bishops, and Catholic holy persons, female

as well as male. Several *Virgins*, but not the '*Virgin* Queen' nor any one of the Protestant race;" and he closes his paragraph with the following appropriate remark: "Here is the Prayer-Book, holding up for our respect and reverence a whole list of Popes, and other persons belonging to the Catholic Church, while those who teach us to read, and to respect the contents of this same Prayer-Book are incessantly dinning in our ears that the Popes have all been Antichrists and that their Church was, and is *idolatrous* in its worship, and *damnable* in its doctrines."*

If the reader has ever perused Alban Butler's "Lives of the Saints," he could not fail to remark that at the very time of the so-called Reformation,

* This calendar with the names of "Popes, Catholic Bishops, and Catholic holy persons, female as well as male" is prefixed to the Book of Common Prayer (King James), London—Barker, 1604—to the Book of Common Prayer for the use of the Church of Scotland, 1637—to the Book of Common Prayer (Charles II.), London, 1662—to the Book of Common Prayer (Victoria), London, 1844—and is kept to the present day in England, as appears from one of the latest editions printed at Oxford and published by H. Brooks. The Book of Common Prayer "according to the use of the Protestant Episcopal Church in the U. S. of America," besides the many other changes to which it has had to submit, on account of the greater spirit of progress which characterizes us, has been deprived of this calendar; at least we do not find it in the different editions of New York and Philadelphia we have before us. The American Episcopalians show more shrewdness than their English brethren. It must be extremely annoying to have a long list of "Romish" saints ring you in the face when you wish to pray.

she was remarkably conspicuous for the holy lives of many of her members. For about this period lived St. Philip Neri, St. Ignatius of Loyola, the founder of the Jesuits, St. Charles Borromeo, St. Teresa, St. Cajetan, St. Peter de Alcantara, and many others, whose sanctity has been attested by well-authenticated miracles. Where among Protestants will you find a St. Francis Xavier, the Apostle of the Indies? Where a Vincent of Paul, a Francis of Sales, a Louis Gonzaga, a Stanislaus Kostka, or an Alphonsus de Liguori? Where are the saints which Protestantism has produced since the sixteenth century? One would naturally expect to find them among the first reformers, the founders of Protestantism. Are Luther, Calvin, Zwinglius, Beza, Henry VIII., etc., reckoned amongst the saints? History has pronounced its verdict and affixed a dark stigma to their memories. Their lives were far from exhibiting that holiness, which elevates man above the things of earth. But we shall not sully our pages by depicting their shame.

With the same vigor, as in former ages, and with the same happy result, both among civilized and uncivilized nations, the work of sanctifying goes steadily on in the Catholic Church. For a striking proof of this, we refer the reader to Mr. T. W. Marshall, once a distinguished clergyman in the Established Church, who, in his "Christian Missions,"

portrays, in his own masterly way, the marked difference existing between Catholic and Protestant Missions.

We congratulate Dr. Stearns upon "agreeing cordially with the greater part of what the Archbishop says respecting the holiness of the Church" (p. 17). But of course it would be altogether contrary to the Rev. Doctor's object in writing his book to agree totally; therefore we must not be surprised at what follows. "But," he says (ibid.), "there are some things that cannot be permitted to pass unchallenged." Of course not. Let us see what these objectionable points may be. First on the list comes the Archbishop's estimate of the books of piety within his own communion, as compared with those outside of it. According to the Doctor, the Archbishop is wrong in stating that one would search in vain, outside of the Catholic Church, for writers comparable in unction and healthy piety to the almost inspired "Following of Christ," to the "Christian Perfection" of Rodriguez, etc., etc.

We have not much reason to judge either favorably or unfavorably of the Doctor's theoretical or experimental knowledge of books of piety; but, in the present instance, he gives us no reason to believe that he is eminently skilled in either one or the other. For, to say nothing of the many pious books that are daily published by Catholic writers

both in this country and in Europe, it is a notorious fact that the "Following of Christ" has been edited hundreds of times by Protestants themselves, though as the Archbishop has justly observed, very often in a mutilated form. We have, moreover, before us, at the present writing, a list of books of piety belonging to an "Ascetic Library" for the use of members of the English Church, published by Rivingtons, London, 1869. Out of the total list, which is to be found at the end of Vol. II., the names of eight authors are given, and of these, seven are Catholic writers; and even the remaining anonymous works have inconveniently Catholic titles. Thus we read the names of two Jesuits, Rodriguez and Bourdaloue; and then come St. Alphonsus de Liguori, Luis de Grenada, Ant. de Guevara, etc.

If outside of the Catholic Church writers are to be found comparable in unction and healthy piety to those mentioned by the Archbishop, will Dr. Stearns please tell us why these Catholic authors find a place in this catalogue? We can only explain it on the ground that some members of the English Church in England are far better judges of "unction" and "healthy piety," than are some of their brethren in America.

The Archbishop says that he does not allude to the Book of Common Prayer, because the best part of it is a translation from our Missal. Here the Doctor again

rises to his wrath; he cannot permit this to pass unchallenged—hence he settles the question to his own satisfaction, by a bold denial. "There is a slight mistake here," says the exact controversialist (p. 18). "The *best* part of the Prayer-Book, outside of what comes from Holy Scripture, is a translation from the early Greek Liturgies."

Yes, there is something more than "a slight mistake here," but on the Doctor's side. The assertion, be it remarked, is altogether gratuitous, *stat pro ratione voluntas;* and no argument is brought forward in its support, except the Doctor's personal authority, which a little experience has given us much reason to distrust. If the best part of the Book of Common Prayer is a translation of the early Greek Liturgies, let us know at least from which one it is taken. According to Rev. W. Palmer, M. A., of Worcester College, Oxford, in his "Origines Liturgicæ, or Antiquities of the English Ritual," the really primitive Liturgies of the Church are four in number: 1. The great Oriental Liturgy used in all the Christian Churches from the Euphrates to the Hellespont, and from the Hellespont to the Southern extremity of Greece. 2. The Alexandrian, from time immemorial, that of Egypt, Abyssinia, etc. 3. The Roman. 4. The Gallican. The nucleus of the first of these was attributed to St. James, and there was also another much resembling it

of which St. Basil was called the author, to which St. Chrysostom made additions.

Will Dr. Stearns make good his assertion, first by showing us what, in his opinion, constitutes the *best* part of the Book of Common Prayer: and secondly by telling us from which of these or any other Greek Liturgies, that *best* part has been translated? We have tried hard to verify the Doctor's words; and we can vouch for it, that his efforts will be as fruitless as our own, even if he devote the remainder of his days to the sole study of the original Greek Liturgies.

"Certain Episcopalians," says A. Bede (Letters to an Episcopalian, Lett. 1), "do not like to admit that the most beautiful portions of their much lauded Prayer-Book are derived from Roman Catholic sources, and they try very hard to evade the disagreeable truth by laboring to show, that these devotions are taken from more ancient sources. This is a miserable quibble, and unworthy of a Christian or a scholar." Dr. Lingard, in his History of England (chap. 1. Edward VI.), says: "Taking the *Latin Missal* and *Breviaries* for the groundwork, they [the compilers of the Book of Common Prayer] omitted such parts as they deemed superfluous or superstitious, translated others, and by numerous additions and corrections endeavored to meet the wishes of the new

teachers, without shocking the belief or the prejudices of their opponents."

But does not Dr. Stearns know that this is admitted by the most candid Protestant historians? Is he not aware that by his denial he puts himself in contradiction to a Bishop of his own communion? Dr. Short, the Anglican Bishop of St. Asaph, published a "History of the Church of England." We have before us the edition of 1869. (London, Longmans, Green & Co.) Here are his precise words: "In giving an account of the Common Prayer-Book, it will be more correct to describe it as a work compiled from the services of the Church of Rome, or rather as a translation of such portions of them as were free from all objection, than as an original composition. . . . . On the whole, the book forms a connecting link between the Missal and the Prayer-Book [the Salisbury Hours]. . . . . *almost the whole of it was taken from different Roman Catholic* services, particularly those after the use of Salisbury, which were then generally adopted in the South of England: and the principle on which the compilers proceeded in the work was to alter as little as possible what had been familiar to the people" (Appendix E. to chap. xvi. § 741). The italics above are our own: the Bishop probably thought his statement too well known to require any particular emphasis. This testimony *should be* conclusive: it might be con-

firmed, if anything so clear can need confirmation, from the admissions of many other Protestants, Soames, for instance, and others—but we have said more than enough to expose the rashness of the Rev. Doctor's denial.*

But the challenging process has not finished yet. Dr. Stearns calls in question the truth of the following passage. The Archbishop (p. 45) says: "The Church, walking in the footsteps of her divine Spouse, never repudiates sinners, nor cuts them off from her fold, no matter how grievous or notorious may be their moral delinquencies; not because she connives at their sins, but because she wishes to reclaim them. She bids them never to despair, and tries, at least, to weaken their passions, if she cannot altogether reform their lives." If Dr. Stearns had read the preceding paragraph,

* Rev. W. Palmer, whom we have quoted above, is not quite so dogmatic as our opponent. According to Mr. Palmer: "The great part of our formularies are actually translated from the Latin and Greek Rituals." The primitive Latin Rituals, according to him, are the Roman and Gallican: and both constitute Roman Catholic sources. Bishop Hopkins, the Episcopal Bishop of Vermont, in his "End of Controversy, Controverted" (Lett. 20), acknowledges that the Book of Common Prayer is taken from our Rituals. It evidently goes against the grain for him to make this confession: for he half excuses himself for telling the truth by saying that, "The Church of England, being descended from the Apostolic stock from the beginning, and being also united to the Church of Rome from the seventh century, held the whole of the previous Ritual and practice as common property." "Ay, too common."

he would have seen how his challenge is a mere waste of intellectual force, "vexat censura columbas." In that paragraph the Archbishop shows that the Church is animated with the spirit of her Founder, Jesus Christ, "who came into this world to save sinners," and not to disown them or shake them off. Surely the Church is not more holy than her Founder; and if His holiness was not sullied by contact with sinners, neither is that of the Church by a similar spirit of mercy and condescension. We must not be understood, however, to say that the Church has not the right to excommunicate sinners, nor that she does not sometimes actually excommunicate them. One of the last acts of the late saintly Pontiff, Pius IX., of blessed memory, was to publish, in 1869, the Constitution "Apostolicæ Sedis," declaring that all Catholics committing certain specified sins incurred *ipso facto* the penalty of excommunication. Fully aware of the existence of this Constitution, our beloved Archbishop, in the *printed* faculties which he gives to the priests, communicates to them the power of absolving such as had incurred this excommunication.

When, therefore, the Archbishop says that the Church "never repudiates sinners nor cuts them off from her fold," he does not mean that the Church never excommunicates sinners. He who would impute such a doctrine to the Archbishop, or, as Dr. Stearns does, to the Catholic Church, would show that he is

very much at sea in matters pertaining to Catholic theology. The Archbishop simply means to say, that when the Church, following the example of St. Paul, excommunicates them, "that the spirit may be saved in the day of our Lord Jesus Christ," she never abandons them, nor cuts them off from the fold, as the surgeon cuts off the putrid limb; but she simply separates them until grace and repentance shall have touched their hearts.

> "While the light holds out to burn,
> The vilest sinner may return."

In commenting on these words of the Archbishop, "We cannot close our eyes to the painful fact that too many of them [members of the Church] are sources of melancholy scandal;" Dr. Stearns explicitly and emphatically avows (p. 19) that "this does not militate against the holiness of the Church." If so, why does he waste six pages in recounting highly-colored stories taken, of course, from bigoted Protestant and infidel *newspapers*, and from the authority of some *unnamed* Catholic priest; which, even if true, would not, according to his own confession, "militate against the holiness of the Church"?

Our Rev. opponent informs us that he "is glad to see that the Archbishop (p. 47) admits that a reformation was needed three hundred years ago." It might be uncharitable to check his joy; hence we endorse fully the Archbishop's statement, calling attention,

however, with Dr. Milner (End of Controversy, Lett. 21), to the exaggerations of some Protestants, who are accustomed to paint in the most frightful colors the alleged depravity of morals in the sixteenth century.

A reform was needed, and thanks to the ever-watchful Providence of God, through the powerful action of the Council of Trent, a "sweeping" reformation actually took place. Of the unworthy members who needed reformation, some were curable, and they remained in the Church of their Forefathers; others were incurable, and they either separated themselves or were separated from the spotless Church of Christ. These unfortunate men, driven away from the society of the just, and unable to bear the restraints of the Gospel—men steeped in licentiousness and every nameless vice—established for themselves an heretical and schismatical Church. We have no wish or intention to hurt the feelings of our dissenting brethren, many of whom we respect for their high moral virtues; we speak only of the pseudo-reformers of the sixteenth century, the fathers of Protestantism.

CHAPTER IV.

CATHOLICITY OF THE CHURCH.

In the two preceding chapters we have vindicated the true meaning of the unity and holiness of the

Church from the misrepresentations of our Rev. adversary. It is instructive to notice how the Doctor, following in the footsteps of more eminent and scholarly controversialists of his own creed, seeks to pervert the scriptural notion of these essential marks so as to make them suit his own particular establishment. Thus we have seen how Dr. Stearns, finding in the Protestant Church, and especially in the Episcopal branch of it, no other unity than that of the Masonic Fraternity, boldly maintains, against the clear doctrine of the Scripture and the express teaching of the Fathers, that "the Church is one as the Masonic Fraternity is one" (p. 9). Again, perceiving that his sect could offer no claim to that actual, visible and efficacious holiness which, as we have proved, must be a mark of the true Church, he courageously surmounts the difficulty by telling us in serious earnest (for the Doctor appears to be in no festive mood when he wrote that chapter) that the Church should of course be holy, but only in *idea!* (p. 19).

With a happy consistency the same method has been adopted in the present chapter on the Catholicity of the Church. Seeing that Protestantism in general, and Episcopalianism in particular, possess no title whatever to actual local Catholicity, he defines, *ex cathedra* as it were, that this local extent of the Church has "nothing whatever to do with the legiti-

macy of its claim to be the Catholic Church" (p. 28), adding his favorite illustration that "the Church of the Creed and of the Bible is Catholic, as the Masonic Fraternity is Catholic" (p. 32).

In the present chapter we shall develop briefly the true nature of Catholicity, and we shall prove, by the most convincing arguments, that the actual extent, of the Church is essential to its claim to be considered Catholic.

There can be no doubt that Catholicity is an essential and distinctive mark of the Church. Thus, in the Apostles' Creed we profess our belief "in the Holy, *Catholic* Church." Accordingly we find the term Catholic employed by the Fathers as a distinctive mark of the true Church. We shall cite only a few passages, but these few are of so positive a nature as to suffice for our purpose.

St. Ignatius, Bishop of Antioch, writing to the Church of Smyrna, says (Ed. Migne, v. 5, col. 714): "Where the Bishop is, there let the multitude of believers be; even as where Jesus Christ is, there is the *Catholic* Church (*ἐκεῖ ἡ καθολικὴ ἐκκλησία*)." St. Cyril, Bishop of Jerusalem, gives the following directions to his pupils (Cat. 18, n. 26): "If ever thou art sojourning in any city, inquire not simply where the Lord's house is (for the sects of the profane also attempt to call their own dens houses of the Lord), nor merely where is the Church, but where is the

Catholic Church, for this is the peculiar name of this holy (Church) and mother of us all." St. Augustine (Contra Epist. Fund. Cap. 4) eloquently declares: "Many things detain me in the bosom of the Catholic Church. . . The name itself of the *Catholic* Church keeps me, a name which, in the midst of so many heresies, this Church alone has, not without cause, so held possession of, as while all heretics would fain have themselves called Catholics, yet to the inquiry of any stranger, 'Where is the meeting of the Catholic Church held?' no heretic would dare to point out his own basilica or house."

The Archbishop uses this very argument, but Dr. Stearns, probably not aware that it is taken from St. Augustine, attempts to throw ridicule upon it, in a footnote as unscholarly as it is rude. He says the argument is "*ineffably silly*" (p. 31). If, indeed, it be so very "silly," it must be some consolation for the Archbishop to know that St. Augustine had employed it before him; while Dr. Stearns, having no one to stand sponsor for his numerous incoherencies, is responsible for all his own bad logic.

The different reasons why the Church is called Catholic or universal, are clearly set forth by our Lord, speaking to his Apostles (Math. xxviii. 19, 20). "Going, therefore, teach ye *all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe *all*

things, whatsoever I have commanded you: and behold I am with you *all days*, even to the consummation of the world." According to these words of Christ, the Church was to be spread throughout the *whole* world, it was to teach *all* truth, and to last throughout *all* time. Its Catholicity, therefore, is threefold—Catholicity of extension—Catholicity of doctrine—and Catholicity of duration.

We have already spoken of the Catholicity of doctrine (chap. ii.): we shall speak later on of the Catholicity of duration (chap. vi.), which is also called the perpetuity or indefectibility of the Church; in the present chapter we shall confine our remarks to the Catholicity of extension or number, which is properly called the Catholicity of the Church.

Catholicity implies a multitude of members and the diffusion of these members throughout the world. For a society made up of many members but circumscribed within the limits of one country, like the Chinese Empire; or a society widely diffused, but consisting of only a few members, cannot be called Catholic, at least not preëminently such, as we contend the Catholic Church must be.

It may be well to remark here, that a *simple* diffusion throughout all nations is not sufficient to constitute Catholicity, as Dr. Stearns seems to think, when he tells us that the Church "is Catholic as the Masonic Fraternity is Catholic" (p. 32); but, further-

more, the society or Church so diffused must have an identity of Faith and of Government:—Catholicity and Unity in faith and government thus stand, or fall together. A Church might be One, without being Catholic, but it cannot be Catholic without being One, in faith and government.

Let us now come to the point at issue between ourselves and Dr. Stearns. Is the actual extent of the Church essential to its claim to be Catholic? We answer it is. Doctor Stearns, of course, in self-defence declares (p. 28), that this local extent "has nothing whatever to do with the legitimacy of its claim to be the Catholic Church." In other words we say that the true Church must be *diffused* throughout the world; Dr. Stearns maintains that it is sufficient for it to be *diffusible*. Our Rev. friend, as usual, does not even allude to the Scriptural proofs, brought forward by the Archbishop. If the Archbishop's arguments from the Scripture do not prove that the Church must be actually diffused, why does the Doctor not refute them? or why does he not tell his readers that the Archbishop's statement is gratuitous, as is too often the case with his own? But let us examine whether the Doctor, who, as he informs us elsewhere, asserts nothing that *he* cannot substantiate (p. 234), has given us a picture of the Faith of our Forefathers. We find him, from the very outset, in contradiction to the great Doctors of

the Church. While *he* fearlessly asserts that the Church can be Catholic without being actually *diffused* throughout the world, *they* loudly and unanimously proclaim that its actual diffusion is the very reason why the Church is called Catholic.

Thus St. Cyril of Jerusalem (Cat. 18. n. 23), says that the Church "is called Catholic, because *it is diffused* throughout the world (*διὰ τὸ κατα πάσης εἶναι τῆς οικουμένης*) from one end of the earth to the other." St. Optatus of Milevis (De Schism. Donat., l. 2, n. 2), after giving Scriptural proof for this actual extent of the Church, concludes with the following words: "We have, therefore, proved that that is the Catholic Church which *is diffused* over the whole earth." St. Augustine says, very positively (Ep. 52. ad Sever. n. 1), that "the Catholic Church *is so called*, because *it is diffused* throughout the world." Again,

"If your Church," he says (Contra Gaudent, l. 2, c. 2), "is Catholic, show me that it *spreads its branches* throughout the world, for *such* is the meaning of the word Catholic."

Surely any unbiased reader will allow that the Fathers could not express in clearer language that the Church, to be Catholic, must be actually diffused throughout the world.

From what has been said every one can see what answer is to be given to the Doctor's question (p. 29): "Why does he [the Archbishop] *lug* into the defini-

tion of Catholic as employed in the Creed, an actual local universality that has no business to be there?" The Archbishop *lugged* it in because he found that the Fathers, and especially St. Augustine, had done so before him.

Since then, actual local Catholicity is, according to the "True Faith of our Forefathers," a mark of the Church, it is simply ridiculous to hear Dr. Stearns speaking of the Protestant Episcopal Church as the "Holy *Catholic* Church." We can with reason ask Dr. Stearns, in the words of St. Augustine: "if your Church is Catholic, show us that it spreads its branches throughout the world, for *such* is the meaning of the word Catholic." Dr. Hopkins, the Protestant Episcopal Bishop of Vermont, in his "End of Controversy, Controverted" (Lett. 22), gives the following statistics:

The Church of Rome	128 millions.
The Protestant Church (of which the Episcopal is but a small fraction)	61 millions.
The Greek, including the Russian	70 millions.

Supposing the enumeration to be correct* as to

*Dr. Hopkins' estimate of the members of the Catholic Church is far from being exact. According to a statistic of Prof. A. Y. Schem, published in the "National Almanac" about the time Dr. Hopkins wrote his book (1854), the number of Catholics at that time was 182 millions. Probably the Episcopal Bishop, in a fit of mental abstraction, reversed the figures and wrote 28 instead of 82, making a slight change of 54 millions, nearly equal to the total number of all the Protestant sects taken to-

the number of Roman Catholics, would it not prove that the Protestant Churches, no two of which have a unity of faith, and especially the Episcopal branch, can offer no claim whatever to Catholicity? Would it not prove that in accordance with the teachings of the Fathers, the only Church that can legitimately be called Catholic, is the Roman Church.

The Archbishop then could well say (p. 53): "That the Roman Church alone deserves the name of *Catholic* is so evident, that it is ridiculous to deny it." We "agree cordially" with Dr. Stearns (p. 30), that, "if it is ridiculous to deny it, it is equally ridiculous to attempt to prove it," and we should never have thought of doing so. But the Archbishop's greater experience had taught him that there are in the world men ridiculous enough to deny it, and he has Scriptural authority for adapting his answer to his opponent (Prov. xxvi. 5).

But if the Church to be Catholic must be diffused throughout the world, the Doctor wants to know (p. 28) if the Church of Christ was any the less the Catholic Church of the Creed before the day of Pentecost than after it; any the less the Catholic

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gether, according to his own statistic. The London "Scientific Miscellany" gives the Catholic population of the world as over 254,000,000 (See "London Tablet," Feb. 7, 1880).

Church before St. Peter admitted Cornelius and his household into it than after their admission?

We answer—The Church at that time was the *same* Church which is now spread all over the world. At that time she was endowed with that Catholicity which, agreeably to the institution of her divine Founder, she was *then* to possess, namely, a local extent that was soon to expand and become universal, and so remain one of the essential distinctive marks of her divine origin, "even to the consummation of the world." The limbs of a new-born babe are not as fully developed as they will be in the mature years of manhood; yet this development must take place—the growth of years must give us the perfect form and constitution of the man.

Now, was it the wish of Christ that the Church from the very cradle of her infancy should be diffused over the whole earth; or rather was it not His will that the Church should acquire this Catholicity by carrying out the mission He had entrusted to her? The words addressed by our Lord to His Apostles after His resurrection, "Go ye into the whole world, and preach the Gospel to every creature" (Mark xvi. 15), show that it was evidently not His intention that the Church should be diffused from her very birth; but that the Apostles were to go forth, and by their preaching plant the faith in every clime, and spread His saving doctrines amongst all the peoples

of the earth. If then, the Church before the day of Pentecost, or before the admission of Cornelius into the fold, was not actually diffused throughout the world, this was simply owing to the peculiar institution of Christ, who wished that the Church should acquire this actual extent, and keep it, by the preaching of God's word to every creature; and we know from Scripture how the Church, following out Christ's instruction, and guided by His divine hand, was in a short time spread over the whole world; so that St. Paul, writing to the Romans (i. 8), could say: "your faith is spoken of in the whole world"; and St. Justin, about one hundred years after Christ, tells us that there was no race of men, whether Barbarians or Greeks, or any other people of any name whatsoever, among whom the name of Jesus Christ was not invoked (Dial. cum Triph., n. 117). "We are a people of yesterday," says Tertullian (Apol. 37), "and yet we have filled every place belonging to you; cities, islands, castles, towns, assemblies, your very camps, your tribes, companies, palace, senate, forum! We leave you but your temples."

But did not the Church cease to be Catholic, when the Arian schism "soon after its rise, spread rapidly through Europe, Northern Africa and portions of Asia"? and, if so, "did the all but universal defection," asks Dr. Stearns, "make what remained any the less, in the Archbishop's estimation, the Catholic Church

of the Creed?" (p. 28). We are astonished at the simplicity of such a question from an erudite D.D., who must be so thoroughly conversant with the Fathers of the fourth century, as to be able to distinguish a mere rhetorical exaggeration from what are the real facts of the case. The following testimony from St. Basil will show that we do not assert gratuitously: "Stand fast in the faith," he says, "look round the world and see how *small* is the part infected with this distemper [Arianism], while all the rest of the Church, which from one end of the world to the other has received the Gospel, abides in this sound and unperverted doctrine" (Epist. 251, n. 4). But what shall we say of the "Athanasius contra mundum?" We prefer that St. Athanasius himself should answer, and if we understand him aright, it would appear more correct to say "Athanasius cum mundo." Here are the Saint's own words: "Know, most Godfearing Augustus, that these (truths) have been preached from the beginning, and that the Fathers assembled at Nice professed the same faith, to which all the Churches of the whole world gave their formal adhesion (*ταύτῃ σύμψηφοι τυγχάνουσι πᾶσαι αἱ πανταχοῦ κατὰ τόπον ἐκκλησίαι*), to wit (the Churches), of Spain, Britain, Gaul, all Italy, Dalmatia, Dacia, Mysia, Macedonia, of Greece, and of the whole of Africa, of Sardinia, Cyprus, Crete, Pamphylia, Lycia, Isauria, Egypt, Lybia, Pontus, Cappadocia, and the Eastern

Churches that are nearest to us, *with the exception of a few* (*παρὲξ ολίγων*), that embraced the heresy of Arius (Epist., ad Jovin., n. 2)." We sincerely hope the Rev. Doctor may find this a satisfactory answer to his question about "Athanasius contra mundum."

"When the faith was lost in Sweden, through the influence of King Gustavus Vasa . . . when, in short, Ireland alone, of all the nations of Northern Europe, remained faithful to the ancient Church; was, what was left," asks the subtle Doctor (p. 29), "after these wholesale defections, any the less, in the Archbishop's estimation, 'the Catholic Church' of the Creed?" The Doctor vexes "his mind with fancies dim:" for the Archbishop had already answered this trite and puerile objection, by stating (p. 56) that what the Catholic Church lost by the religious revolution of the sixteenth century in the Old world, she more than regained by her vast conquests in the East and West Indies, in North and South America, and consequently the Church was no less Catholic after than before the sixteenth century. We shall give, in confirmation of this, a few lines from the "Christian Missions" of T. W. Marshall, vol. 1, p. 214 (Sadlier, 1865): "When the Saint (St. Francis Xavier, a Missionary of the Society of Jesus) entered the kingdom of Travancore, he found it entirely idolatrous, but when he left it, after a few months residence, it was entirely Christian. Along the coast he founded

no fewer than forty-five churches. In the island of Moro he converted the whole city of Yolo, containing twenty-five thousand souls, and left at his death no fewer than twenty-nine towns, villages, and hamlets, added to the kingdom of Christ, and subject to His law." Dr. Stearns should in all fairness have spoken of the "wholesale acquisitions" as well as of the "wholesale defections;" but of course such a confession would have spoiled his argument, and we could not reasonably expect him to do that. By the way, do not the penal laws that existed in England, down almost to our own time, prove that Dr. Stearns has exaggerated a little in talking of the wholesale defections? The Doctor would do well to read up the records of those bloody days, and he would see from the hundreds who preferred to die, or to live in exile, or to give up all their earthly goods for the true faith of their forefathers, that the picture is not quite so bad as he would like to paint it.

But, elated with success, the jubilant Doctor goes on with his characteristic courage. "And if all the nations of the earth, except Spain, were to revolt against the Pope, and every individual in those nations were to refuse allegiance to him, and the Pope himself were to remove *his See* from Rome to Madrid, as *John XXII.* removed his from Rome to Avignon [italics ours], and as St. Peter is *said* to have removed his from Antioch to Rome, would the Church

in Spain be any the less, in the Archbishop's estimation, the Catholic Church of the Creed?" The sentence is not a long one, but it would be hard to find, in all current literature, so much fiction and nonsense piled together in so narrow a space.

First we are told that John XXII. removed from Rome to Avignon; any student of history knows that it was Clement V. who first went to reside in France. Again it is stated that the Sovereign Pontiff in removing from Rome to Avignon thereby transferred *his See* to the latter city. Dr. Stearns ought to know the distinction between change of *residence* and change of *See*. It is not true that the Pope transferred his *See*; for no matter where the Pope may reside, he ever remains Bishop of Rome, and such shall he be till time shall be no more. Furthermore, it is slyly insinuated that St. Peter never was in Rome. It would, of course, be out of place to enter upon a discussion of that subject here. Its proper place will be in the chapter on "The Primacy of Peter," so we shall only offer the Rev. Doctor the two following testimonies taken from Protestant writers. Cave (Hist. Litt. Script. Eccl., Saec. 1, art. Petrus) says: "It cannot be denied, *without signal boldness* and *audacity*, that St. Peter was in Rome;" and Dr. Whiston says that none but *weak Protestants* pretend to deny that the Saint (Peter) was in Rome; "this is so clear in Christian antiquity that it is a

shame for a Protestant to confess that it has ever been denied by Protestants." (Memoirs, London, 1750.)

But what have we to say to Dr. Stearns' supposition (p. 29) of all the nations of the world revolting against the Pope except Spain? Let the Doctor feel assured that his hypothesis is as chimerical as are some of his facts. As it has never been verified in the past, neither will it ever be verified in the future, for the simple reason that, according to Christ's words and institution, it *cannot* be. We shall prove this in our chapter on the indefectibility of the Church.

The Archbishop, to show that we are Catholics in reality as well as in name, brings forward an illustration, which we think very apt and happy. The illustration is taken from the Vatican Council, opened in 1869, and presided over by the late holy Pontiff, Pius IX. Nearly eight hundred Bishops, representing every portion of the habitable globe, attended the opening session. This vast "*numerosity and polyethnicality*" does not agree with the gentle Doctor—it only adds fuel to his already overheated imagination, and in the excitement of the moment he once more bids farewell to the rules of moderation and of logic. "Is he [the Archbishop] not well aware that the Council of Constantinople, A.D. 381, which accepted and enlarged the Nicene Creed, and which is universally acknowledged to have been an

Ecumenical Council, was composed of one hundred and fifty Oriental Bishops, with not a single Western Bishop or representative of a Western Bishop among its members? Really, it is time to have done with such clap-trap" (p. 29).

Really, we subjoin heartily, it is more than time to have done with such clap-trap, for we are pretty well tired of it already. Supposing what the Doctor says about the Council of Constantinople to be exact,* does it follow that the Archbishop's illustration from the Council of the Vatican is not well chosen? The Doctor argues thus: The Council of Constantinople does not illustrate well the Catholicity of the Church. *Ergo* neither does the Council of the Vatican.—Any tyro in dialectics could tell the Rev. Divine that the conclusion is altogether too big and awkward for the premise; and therefore the argument falls to the ground. It is like the argument used by the young man who was getting prematurely bald. When his friends playfully adverted that white spots

*It is not however exact. For prescinding from the question whether the Council of Constantinople was assembled in accordance with a letter of Pope Damasus, it is a fact known to every student of Ecclesiastical history that the Council of Constantinople was not originally *Ecumenical*, but only a general Council of the Greek or Eastern Church. And if at a later period it was ranked among the Ecumenical Councils, it was after it had been received by the Pope and the Western Bishops.—See History of Christian Councils by C. J. Hefele, D.D., Edinburgh, 1871, Introd. s. 3, n. 2.

were among what had once been a wealth of raven hair, he invariably convinced them of their error by assuring them *a priori* that the thing was impossible, for his great grandfather had a full head of snow white hair only at the advanced age of eighty-four.

The Doctor proceeds with his usual gentle calmness, and gives us an example of what he elegantly calls "clap-trap." "And what but clap-trap is that story (p. 55) of European emigrants from sunny Italy who found themselves at home in the Cathedral at Richmond? Where *should* a Roman in religion find himself at home but in a Roman Church? . . . . Would not a number of Russian emigrants arriving at New York, find themselves at home in the Greek Church under Father Bjerring. And Father Bjerring [the Greek priest] is a welcome guest; while the Cardinal Archbishop in New York, and his brother Metropolitan in Baltimore are ecclesiastical intruders" (p. 30). The Cardinal Archbishop of New York and his brother Metropolitan of Baltimore are *ecclesiastical intruders!*

We have protested that we have no intention of following Dr. Stearns along the ignoble path he has chosen of spiteful and discreditable invective. But we should deem ourselves guilty of great unkindness to the Rev. Doctor himself, did we not take some notice of such language. On more than one occasion Dr. Stearns has not hesitated to lower himself to the

level of those graceless writers who believe that a sneer is an argument, and an insult is a defence. But he must have blushed, even in the blind impetuosity of his ill-timed and uncalled-for fury, when he styled the Archbishop of Baltimore *an intruder*, whose kindness of heart and noble spirit of self-sacrifice have endeared him to people of every denomination. Is he an *intruder* who labors "in season and out of season" to spread the faith of Columbus throughout the length and breadth of our glorious country? Is he an *intruder* who, with no selfish prospects in view, but with toil and self-denial, labors to preserve amongst his people the faith that Lord Baltimore's first followers brought to Maryland? Is he an *intruder* who propagates the faith of those whom Washington called "men animated by the pure spirit of Christianity, and faithful subjects of our free government?" Nor did Washington look upon the Archbishop of Baltimore as an intruder, for written proofs are not wanting to show the esteem in which he held the Most Rev. John Carroll. But there was nothing small about Washington; he was great in heart as he was great in head.

CHAPTER V.

APOSTOLICITY.

OUR Rev. friend begins his refutation of the Archbishop's chapter on the Apostolicity of the Church by some long-winded remark about the Nicene or Nicæno-Constantinopolitan Creed, which, according to his own confession (p. 33), "is of no importance as respects the subject of this chapter." As it is not our intention to waste valuable time and space over remarks that are "of no importance," we proceed at once to declare the true nature of Apostolicity, which constitutes the fourth mark of the Church of Christ. That the Church is essentially *Apostolic*, must be believed by every one who professes to be a Christian, for the Nicene Creed expressly states, "I believe in the One, Holy, Catholic and *Apostolic* Church."

By "Apostolic Church" is meant the Church founded by the Apostles, which has descended uninterruptedly and continuously from their age down to the present day. It must then be the very same Church established by the Apostles—that is to say, it must be the same *identical* one. It is not enough for it to be *similar* to the Apostolic Church. Identity and similarity are two very different things. Antipholus of Syracuse and Antipholus of Ephesus were very

similar, indeed, but they were not identical; hence the amusing comedy of errors. This identity requires not merely a sameness of origin, but also a sameness of doctrine, and a sameness of ministry; that is to say, the true Apostolic Church, as the Archbishop well observes (p. 58), must teach identically the same doctrines taught by the Apostles, and her ministers must derive their powers from the Apostles by an uninterrupted succession. The learned Doctor, with a gracious condescension that is quite unexpected, approves of this part of the Archbishop's doctrine, for he patronizingly says (p. 33), "The Archbishop rightly holds that the 'Holy Catholic Church' of the Creed must be Apostolic in doctrine and ministry."

For a ministry, however, to be Apostolic, it is not sufficient that every Bishop and Priest can trace back his genealogy to the first disciples of Christ; but in addition to this there must be communion with the centre of unity; that is, subjection to the visible head of the Church of God. This second condition is as essential as the first: for a ministry not in communion with this centre of unity cannot be the ministry of the Christian Church, since, as we proved above (C. II.), that Church is one, not only in faith, but also in government. Consequently a ministry which does not recognize this unity of government is necessarily schismatical—hence not the ministry of the Church of Christ. It requires no great powers of reasoning

to see that a ministry which is not the ministry of the Church of Christ cannot be Apostolic. The conclusion then is inevitable, that any ministry which holds no communion with the centre of unity, and yet at the same time claims to be Apostolic, is a patent self-contradiction.

That communion with the centre of unity is absolutely required for an Apostolic Ministry, and consequently for the Apostolic Church, can be very clearly shown from the writings of the Fathers, who, in their disputes with the heretics, always appeal to this communion with the centre of unity, as an infallible test of such as do or do not belong to the true Church. Thus, St. Irenaeus (Adv. hæres. l. 3, c. 3) says: "Pointing out that tradition which the greatest, and most ancient, and universally known Church of Rome—founded and constituted by the two most glorious Apostles, Peter and Paul—derives from the Apostles, and that faith announced to all men, which through the succession of [her] Bishops has come down to us; we confound all those who in any way, whether through self-complacency or vainglory, or blindness and perverse opinion, assemble otherwise than as behooveth them. For to this Church, on account of more potent principality, it is necessary that every Church, that is, those who are on every side faithful, resort; in which (Church) ever, by those who are on every side, has been preserved

that tradition which is from the Apostles." St. Optatus of Milevis (De. Schis. Don. l. 2, c. 2) says: "You cannot deny that you know the Episcopal chair to have been conferred on Peter, first in the city of Rome, in which Peter sat, head of all the Apostles, whence he was called Cephas also; *in communion with which chair unity was to be preserved by all*, in order that the Apostles might not maintain each an independent chair of his own; so that he ought to be [considered] a *schismatic* and *sinner*, who would establish any other in opposition to that one permanent See." St. Ambrose also speaking of the Novatians says: "They have not the inheritance of Peter who hold not to the See of Peter, which they rend by their impious divisions" (De Pœnit., l. 1, c. 7, n. 33); and St. Jerome, who shall be our last witness, repeats the same. This great Saint and Doctor of the Western Church, thus addresses Pope Damasus in one of his letters: "I speak with the successor of the Fisherman, and the disciple of the Cross. Following no chief but Christ, I am joined in communion with your Beatitude, *i. e.*, with the Chair of Peter. *On that rock I know that the Church was built.* Whosoever shall eat the Lamb outside that house is profane. Whosoever does not gather with you, scattereth; *i. e.*, he who is not Christ's, belongs to Antichrist" (Epist. 15 ad Damasum, n. 2). In other words, St. Jerome

says here plainly enough that all who belong to Christ and to His Church are in communion with the Pope; the rest belong to Antichrist.

Dr. Stearns cannot deny that this was the true faith of our Forefathers. Let him then avow that he has departed once more from the faith of those whom he professes to follow; let him acknowledge that those who are not in communion "with the greatest, most ancient and universally known Church of Rome," according to St. Irenaeus, cannot be counted among the "faithful;" that for the same reason, according to St. Optatus, "they ought to be considered schismatics and sinners." Let him acknowledge that "not holding to the See of Peter," they have not, according to St. Ambrose, "the inheritance of Peter;" and that not being in communion with the Pope, according to St. Jerome, they do not belong to Christ, but to Antichrist.

From this brief exposition it must be evident that no Church can claim to be Apostolic which has not an Apostolic origin; whose doctrines differ from those taught by the Apostles, or whose ministry cannot trace, by an unbroken chain, its authority to an Apostolic source, and is not in communion with the centre of unity established by our Lord. All Christian Churches do in some way, at least, claim to be Apostolic; to discover which one among so many conflicting claimants is truly Apostolic, we must dis-

cover in which one all these conditions are verified. We have no hesitation in affirming that a little careful inquiry will soon show that the Catholic Church has the only lawful title to be called Apostolic. And first, the Roman Catholic Church has an Apostolic origin. This is a fact which cannot be questioned. Lardner, a Protestant commentator, speaking of the foundation of the Church at Rome by St. Peter, makes a few remarks which it would be well for Dr. Stearns to treasure up in his heart: "This," he says, "is the general, uncontradicted, disinterested testimony of ancient writers in the several parts of the world. . . . . It is not for our honor, nor for our interests, either as Christians or Protestants, to deny the truth of events ascertained by early and well attested tradition." (The works of N. Lardner, D.D., Vol. 6, p. 253. London, 1838.) Here to avoid useless repetitions, we refer our readers to the other Protestant writers quoted above (c. iv.), as admitting that St. Peter was in Rome, and as having established the Christian faith in the capital of the world.

Secondly, the Roman Catholic Church teaches whole and entire those doctrines that were taught by the Apostles. This proposition, as far as it concerns all those doctrines which Protestants call "the great truths of the Gospel," or "the original elements of the Gospel," is admitted by Protestants themselves.

Thus, Dr. C. Hodge, in his "Systematic Theology" (P. 3, c. 17, § 3), says: "Romanism retains the supernatural element of Christianity throughout; indeed, it is a matter of devout thankfulness to God, that underneath the numerous grievous and destructive errors of the Romish Church [sic] the great truths of the Gospel are preserved." And Bishop Hopkins (End of Controversy, Controverted, Lett. 19) says: "That the Church of Rome still retained all the original elements of the Gospel we have never denied." In letter 22 he repeats the same idea in almost the same words: "The Church does not fail so long as the principles of the Gospel hold a place in her professed system. The Church of Rome has kept those principles still, notwithstanding her adoption of so many and monstrous innovations." Notwithstanding the dreadful horror that pervaded the poor Bishop's soul at the thought of Rome's "monstrous innovations," he found that he had to tell the truth about her retaining "the original elements of the Gospel."

Although it is an essential condition of Apostolicity to teach the same doctrines that were taught by the Apostles, which the Protestant sects do not teach, still this would not be sufficient to make our faith Apostolic. For if Protestants could show, as many of them, including the Doctor of Easton, try in vain to do, that we have added any new points of faith to

the original deposit of doctrine, left us by the Apostles of Christ, we should certainly have to forego all claim to Apostolicity, and consequently to truth.

Our Rev. Chaplain, who, as our readers have long ere this remarked, is so very *exact* in all his statements, has been kind enough to give us a catalogue (p. 46) of all the articles, we have from time to time added to the doctrines left us by the Apostles. These, according to this trustworthy authority, are fourteen in number, that is, "the twelve articles of Pope Pius IV. and the two of Pope Pius IX." It would be altogether out of place to refute here this base calumny. For we would have to examine each one of these so-called additions in detail, and show that they are not *new* articles, but only declarations that the doctrines in question had been revealed to the Apostles, and had come down to us either by Scripture or Tradition. We shall do this in subsequent chapters, which we earnestly recommend to the learned Doctor's careful perusal; and we have no hesitation in defying even him to refute our arguments. But we beg him to bear in mind that an argument is not refuted by being passed over in silence, as he appears to think, judging from the way he treats the reasoning of the Archbishop. Let him then fairly meet our arguments like a man, showing the why and the wherefore of their failure to prove what is intended; and furthermore, let him show, if

he can, that these doctrines are not only gratuitous, in as much as they are not proved by us, but also that they are not contained in the teaching of the Apostles "Hoc opus, hic labor est." This is not merely the only honest way of doing, but it is the only scholarly way, and we know, from his little book, how much the Doctor prides himself on scholarship.

The third and last condition required for the "Apostolic Church" is an "Apostolic Ministry"; that is, ministers who can trace by an unbroken chain their genealogy to the first disciples of Christ, and are in communion with the centre of unity from which they derive their mission.

The Doctor does not deny, nay, (p. 42) he seems to admit, that the Priests and Bishops of the Roman Catholic Church can trace back, link by link, their genealogy to an Apostolic origin. It is, moreover, a well known fact that the *only* ministry in communion with the centre of unity is the *Ministry* of the Roman Catholic Church. This Church, therefore, in which are verified all the conditions necessary for Apostolicity, must be an "Apostolic Church"; and as the Apostolic Church can be only *one*, no other Church can dare to claim Apostolicity as one of her marks. Therefore, no other Church is the Church of Christ.

Dr. Stearns, however, whom nothing in the line of

argument can daunt, pretends that *his* Church is truly Apostolic, and the way he makes this out is very amusing.

First he tells us (p. 35) that several Bishops and eminent writers of his own denomination have not spoken *the truth*, in stating that the existence of the Church of England may be dated from the period of the divorce of Henry VIII. from his legitimate wife. And if you ask how he can show that these writers, who had no reason to lie, did not tell the truth, which, as distinguished members of the Church of England, they surely knew as well as the Rev. Chaplain, stowed away on the Eastern Shore of Maryland; Dr. Stearns answers (p. 37), because it is a fact admitted by Bishop Short, Lingard, Cardinal Pole, Dupin, etc., that *the Church of England* existed centuries before the divorce of Henry VIII. "It was not, therefore, *created* by Henry *VIII*"! (p. 37). Here indeed, the Doctor, to use his own elegant wording, "shows a plentiful lack of logic, or even the semblance of logic." Let us put his argument in a clearer light: The *Church of England* was not *created* by Henry VIII., if, centuries before his time, there was a Church *called* the Church of England. But historical documents prove there was such a Church. Therefore, what? How would the Doctor answer the following argument? Dr. E. J. Stearns, Exam. Chaplain, Author of "The Afterpiece to the

Comedy of Convocation," "Birth and New Birth" (we are indebted to the title page for these historic points), was not born some seventy years ago, if, centuries before him, there was a man called Ed. J. Stearns. But historic documents prove that such a man existed centuries ago. *Ergo!* Dr. Stearns would not allow that these documents proved anything against his own more recent entrance into life; because the man who lived centuries before was in reality a totally different person. Identity of *name* does not imply identity of *thing.* We do not deny that before Henry VIII. there was a Church *called* the Church of England, just as we Catholics speak to-day of the American Church; but we do deny that that Church was the *same* Church which bears now the *same name.* This is what the Doctor had to prove, and this is exactly what he has not proved and cannot prove.

To be the *same Church* it is not necessary to have the same name; but, among other things, it is absolutely necessary to teach the same doctrine. Did the Church of England, in the days of St. Augustine, who was sent by Pope Gregory to evangelize the British Isles, or of Ven. Bede, or of St. Thomas of Canterbury; in one word, did the Church of England, prior to the days of the licentious monarch, teach the same doctrines which are now taught by the Church that is called by the same name? Only by pervert-

ing all history can any one pretend to answer in the affirmative; consequently, the Protestant Church of England is not the *same* as the old Church that bore that name. Dr. Stearns must see from what we have said that his Church, being separated from the Church of Rome, and, we may add, from every other Church that pretends to have an "Apostolic origin," bears a striking resemblance to the men of Deucalion —it is composed of a race without parents, a progeny without a predecessor.

We shall not delay here to show how the Church of England is Apostolic neither in doctrine nor in ministry. We shall show how she fails in the first requisite when we speak in subsequent chapters of the Infallibility of the Church and of the Popes, the Invocation of saints, Purgatory, etc. That she has not an Apostolic ministry is evident by the very fact of being separated from the See of Rome, the centre of unity, and will also appear from our chapter on the Priesthood. In following this arrangement we only conform to the example set us by the Rev. Doctor, when he says (p. 45), "The Apostolicity in doctrine is involved in the several doctrines claimed by the Archbishop to be Apostolic, and which will come up for consideration in my remarks on the several chapters in which they are treated."

Our Rev. Doctor closes his chapter with the following piece of wisdom: "I will, therefore, merely re-

mark here that the Church of England has the same creeds now that she had, and that Rome had, before the separation, neither more nor fewer." Is the Doctor joking? or is he trifling with our credulity? What can he mean by saying that the Church of England *has the same creeds* now that she had, and that Rome had, before the separation? Does he mean that the Church of England has now, and ever has had, the *same faith* that the Church of Rome had before the separation? If so, why then does he not profess all that was defined by the different Councils, held before that lamentable separation, doctrines which were then, and are now, received by the Holy Roman Catholic Church? Why then did he write this unfortunate book, which is nothing but a denial of the doctrines, which were professed by the Roman Catholic Church, centuries previous to the separation? Can he deny that long before the separation the "Invocation of Saints," "Purgatory," the "Seven Sacraments," etc., etc., constituted a part of the faith of the Roman Catholic Church? If he cannot deny this, is not his statement the best refutation of his book, since he is in such a flagrant contradiction with himself? And if he means that the Church of England keeps *all the old formularies*, which were then commonly called "Creeds," is this true of the Protestant Episcopal Church of these United States? The Doctor knows it is not true; for it is a fact

known "lippis atque tonsoribus" that the Protestant Episcopal Church in America has rejected the Athanasian Creed, though according to the eighth of the thirty-nine articles of the "Mother Church," "it ought thoroughly to be received and believed."

CHAPTER VI.

PERPETUITY OF THE CHURCH.

THE "official examination" of the Archbishop's chapter on the Perpetuity of the Church is very brief: it occupies only one page. But, according to the old saying that "precious goods are done up in small parcels," a very precious document, indeed, this turns out to be. It opens with a most ignorant misrepresentation, and closes with some sickly attempts at a very doubtful kind of wit, in which the grave divine appears to take a peculiar delight; and all this, kind reader, on one single page.

By Perpetuity, or better, by Indefectibility, we mean this: that the Church shall continue till the end of time, without change in her internal and external constitution, and possessed of all the gifts, marks, etc., with which she was endowed by her Divine Founder at the moment of her institution.

Christ came to sanctify and to save, and when He returned to the Father He consigned this mission

to the Church (Matt. xxviii. 18–20; John xx. 21). She must therefore last as long as there are souls to save. The Church could never accomplish this mission unless she were indefectible; for the moment she fails in any one of these essential elements, or properties, which should distinguish and characterize her, in that same moment she ceases to exist, her nature being thereby corrupted. Since, then, the Church was instituted to continue Christ's mission upon earth, until "the last mortal shall assume his immortality"; she must be indestructible in essence and perpetual in duration.

It is to be observed, however, that this Perpetuity belongs to the universal Church, and not to every particular portion of it. This is, in words at least, admitted by Dr. Stearns when he says (p. 46): "The Catholic Church is to be perpetual; but it does not follow that every part of it is to be perpetual." Of course "it does not follow," but who has said it did? We would like to remark here that the term "Roman Church" is used in two different significations. Sometimes it means the Church of the city of Rome, and in this sense it is called by St. Cyprian "The Mother and Mistress of all Churches." Very often, however, it means the Catholic Church, whose centre of unity resides in Rome. Dr. Stearns "does not see" the distinction: hence much confusion ensues. Prescinding from the question whether the Roman

Church, as meaning "the particular Church of the city of Rome where St. Peter established his See," can ever fail; we have, both in the Old and New Testaments, the most obvious proofs that the Roman Church, meaning "the Catholic Church whose centre of unity is at Rome," is indefectible. We shall be satisfied with selecting a few testimonies from the Fathers where this doctrine is clearly stated. Thus St. John Chrysostom writes: "Withdraw not from the Church. Thy hope the Church; thy safety the Church; thy refuge the Church. She is higher than heaven and more extended than earth. *Never does she grow old, but her age is ever vigorous.* For this cause the Scripture showing her firmness and immovableness, calls her a 'mountain'; her *incorruptibility*, calls her a 'virgin'; her magnificence, calls her a 'queen'" (De Capto Eutropio, n. 6).

St. Augustine, commenting on the words of the Psalmist, "In thy tabernacle I shall dwell forever," writes thus (Enarr. in Ps. lx., n. 6): "As the Church shall not exist for a brief period on this earth, but shall remain here until the end of the world, therefore does he say, 'I shall dwell in thy tabernacle forever;' let the enemy rage as he pleases, let him assail me, lay snares for me, multiply scandals and make my heart sore, 'I shall dwell in thy tabernacle forever.' The Church shall not be conquered, shall not be rooted up, nor give way before any trial what-

ever, till the end of the world shall come." Commenting on another Psalm, the same holy Father writes (Ps. ci., Serm. 2, n. 8), "There are some who say: She that was the Church of all nations, is already no more; she has perished. This they say who are not in her. *The impudent assertion!*" And he adds that such language is "abominable, detestable, full of presumption and falsehood, upheld by no truth, without any spark of wisdom, devoid of all wit, vain, rash, hasty, pernicious."

When, therefore, we say that the Church of Christ is *indefectible*, we mean that the Church has always existed in the past, and will ever continue to exist in the future, in full possession of all her essential characteristics, not one of which she can lose without ceasing, *ipso facto*, to exist as the Church founded by our divine Lord.

Hence, there is no possibility of her becoming corrupted in her faith, and consequently there can be no reason for any reformation in it. Every attempt at such a reformation is an explicit denial of the indefectibility of the Church. This indefectibility then constitutes a new property, a new characteristic of the Church of Christ. It is in this sense that the Archbishop called it "a mark of the Church."

Dr. Stearns closes his brief chapter with a paragraph, very characteristic of the cause he is making desperate efforts to defend by fair means and foul.

Being, as it were, a mirror which reflects its author to perfection, we shall transcribe it here for the benefit of our readers, who do not care to look for it in the original. "There is a plentiful lack of logic," says our Doctor (p. 47), "or even the semblance of logic, in this part of the Archbishop's little book: notwithstanding the chapter extends through thirteen pages. He must have put perpetuity among the 'shining marks of the Church,' to give himself the opportunity of 'airing his rhetoric': I have no ambition to take the wind out of his sails [!] He is evidently bound for 'Cowes and a market.' He might have spared himself the risk of that venture. The only market for such merchandise is at Rome."

These are all impertinencies, and we should, perhaps, apologize for transcribing such rubbish, as our space might be much better used: yet it may be well to give our readers an opportunity of seeing, each one for himself, what peculiar ideas the Doctor holds on the subject of theological controversy.

CHAPTER VII.

INFALLIBLE AUTHORITY OF THE CHURCH.

THE Infallibility of the Church is at the bottom of the whole controversy between Catholics and Protestants. From the Augsburg Confession in 1550 to the framing of the Reformed Episcopal Articles of

Religion in 1875, there has been scarcely a Protestant-Evangelical Creed formulated, in which the Infallibility of the Church has not been more or less explicitly denied; and, on the other hand, the Catholic Church proclaims nothing more loudly and constantly than her Infallibility in matters of faith and morals.

The Doctor, fully aware of the vital importance of the present question, brings forward his best arguments, and strains every nerve to undermine the Archbishop's position. He has failed in his efforts, it is true; but his cause is one in which human ingenuity can never succeed.

The Infallibility of the Church is an extraordinary gift of the Holy Ghost. It is not a new revelation, and is not to be confounded with the gift of inspiration. It is rather a special providence of God, and a particular assistance of the Holy Ghost, by which the Church of Christ is preserved from error when *believing* a revealed truth, or when *explaining* the doctrine received from Jesus Christ and His Apostles. Hence Catholic theologians make a distinction between *active* and *passive* infallibility—the former being the Infallibility of the Church in *teaching*; the latter her Infallibility in *believing*.

The Archbishop, in his seventh chapter, treats expressly of the *Infallibility of the Church in teaching*, of which he gives the following short but exact

definition: "The Church has authority from God to teach regarding faith and morals; and, in her teaching, she is preserved from error by the special assistance of the Holy Ghost." To prove this fundamental proposition, he argues thus: "The prerogative of Infallibility is clearly deduced from the attributes of the Church already mentioned. The Church is One, Holy, Catholic and Apostolic. Preaching the same Creed everywhere and at all times; teaching holiness and truth, she is, of course, essentially unerring in her doctrine; for what is one, holy and unchangeable, must be infallibly true" (p. 85).

As the space at our disposal will not permit us to develop this argument fully, we shall content ourselves with calling the reader's attention to what we have already said on the Marks of the Church, particularly in the chapter on "Apostolicity." The Church cannot be Apostolic unless her doctrine now, and at all future time, be identical with that taught by the Apostles; for Apostolicity is limited to no particular period, and is essentially opposed to change or novelty. Now, how can her doctrine be identical with that taught by the Apostles, if she is not infallible in her teaching? Hence we cannot logically believe that the Church is APOSTOLIC, without believing at the same time that she is *infallible* in teaching. Against this argument of the Archbishop the Doctor has not offered a single objection, but passes it quietly

by—the most prudent thing, indeed, he could have done.

Besides, as the Archbishop correctly remarks, there is no ground for denying to the teachers of the Church of the nineteenth century, in which we live, a prerogative clearly possessed by those of the first (that the Church was infallible in the Apostolic age is denied by no Christian), especially as the Divine Word nowhere intimates that this unerring guidance was to die with the Apostles.

This is denied by Dr. Stearns, who, with an air of triumph, informs us (p. 49) that "there is an unmistakable intimation in St. John xiv. 25, 26,* that *this* guidance was to die with him." Now, in the very chapter quoted by our Doctor, and with regard to the same promise of the Paraclete, we read (v. 16): "I will pray the Father and He shall give you another Comforter, that He may abide with you forever." How, then, can the Comforter *abide with them forever* if His mission of teaching, and His bringing all things to their remembrance were confined to the lifetime of the Apostles? They were mortals like other men. How then could the promise last forever and yet die with them? That it might be fulfilled,

*"These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I have said to you."

we must say, it was made to them not as to so many individuals, but as to the representatives of the whole body of ministers of Christ's visible Church.

This interpretation is so self-evident, that many of the Protestant Commentators on this chapter of St. John's Gospel, expressly extend the abiding of the Holy Ghost to all the successors of the Apostles. In his "Paraphrase and Commentary on the New Testament," Daniel Whitby says: "I will pray the Father and He will give you another Comforter that He may abide with you (*and those that shall succeed you*) for ever." And Dr. A. Clarke gives a similar interpretation of the word *forever*. Instead then of an "unmistakable intimation" that this guidance of the Holy Ghost "was to die" with the Apostles, we find in this same chapter of St. John an evident proof for affirming His abiding assistance in the Church teaching.

Another argument in favor of the infallibility of the Church is drawn from the express promise of our Lord, that He would bestow this privilege upon His Church. Let us turn to the promise made in Matthew (xvi. 18), "And I say to thee: that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." "Christ makes here," says the Archbishop, "a solemn prediction that no error shall ever invade His Church, and if she fell into error, the gates of hell have certainly prevailed against her" (p. 86).

To this Dr. Stearns answers very briefly that it is "a promise of perpetuity, not of infallibility" (p. 56). A simple, bold assertion, whose only proof is to be found in his own affirmation, *ipse dixit.* But we choose rather to follow the interpretation of the Holy Fathers. Let us hear for all the great Doctor, St. Augustine: "This is the Holy Church, the one Church, the true Church, the Catholic Church, which fights against all heresies. She may be attacked, but cannot be overcome. All heresies have gone out from her, like useless branches cut off from the vine: but she remains in her own root, in her own vine, in her own charity. 'The gates of hell shall not prevail against her'" (De Symbolo, n. 14).

And St. Cyprian, speaking of the same subject, says (De Unit. Eccl. 5, 6): "It is of her that we are born; with her milk we are nourished; her breath is our life. The spouse of Christ cannot become adulterate; she is undefiled and chaste. She owns but one home; with spotless purity she guards the sanctity of one chamber."

This same promise was renewed by our Lord after His resurrection, when he gave his Apostles the commission of preaching the Gospel throughout the world. "All power is given to me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to ob-

all things whatsoever I have commanded you: ehold I am with you all days, even to the con- ation of the world" (Matth. xxviii. 18).

e Archbishop considers in this passage the sol- introduction, "*All power is given to me*"—; elegation of this power to his Apostles and to successors, since the commission was to last *to* ONSUMMATION *of the world;*—the nature of the ission given, namely, to teach whatsoever t had commanded;—the attention he bids us pay words, saying "*behold*";—finally, the promise "*I am with you all days, even to* the consum- n of the world." Christ says: "*I am with you,*" ly, *I will assist you to preach the truth;* be- this preaching of the truth is precisely the ission given to the Apostles: *I will assist your ssors, too, to preach the truth;* because Christ ises his assistance, "*even to the consummation of orld.*"

d so the Archbishop establishes from these of Christ, the two following points: "1st, A ise of Jesus Christ to guard His Church from 2d, A promise that His presence with His ch will be continuous, without any interval of ce, to the consummation of the world."

. Stearns answers this argument with his usual assurance: "The Archbishop answers himself e same breath, for he goes on: 'These words,

I am with you, are frequently addressed, in sacred Scripture, by the Almighty, to his Prophets and Patriarchs. If then they prove the Infallibility of the Catholic Church, they prove the Infallibility of the Jewish Church also; which is proving a little too much, seeing the Jewish Church was not only fallible, but, by the testimony of the Archbishop himself, as we have already seen, did actually err, even to the extent of a long catalogue of innovations in doctrine and discipline" (p. 56).—Dr. Stearns has left out in his quotation from the Archbishop the following paragraph: "*and they* [these words of our Lord, *I am with you*] *always imply a special presence and a particular supervision of the Deity.*"

If, instead of garbling the text, he had given it as it stands, the reader would have seen that these words, *I am with you*, meaning, on the part of God, his assistance, do not always imply the *same* kind of assistance, but a *special* presence and a *particular* supervision, suitable to the occasion, the persons, and to the commission of which there is question in each case. Thus, when in the Acts (vii. 9) it is said of Joseph that "*God was with him*," it means a special assistance of God granted to him in the midst of the tribulations out of which he was delivered; but it does not mean any assistance in preaching the revealed truth. When God says to Gideon (Judges vi. 16), "*I will be with thee*," there is question of a *special* assistance of God,

in the commission given to him of delivering Israel out of the hands of Madian; and not of the privilege of infallibility. This same expression occurs in many other passages, and it always implies a *special* assistance of God, though not always of the *same* kind.

From this parallelism we can deduce, as the Archbishop does, that the same words in the mouth of the Saviour must have the same general meaning of a *special assistance* granted to the Apostles. But what kind of assistance was promised to the Apostles? This depends wholly on the nature of the commission entrusted to them. In the text it is the commission of teaching all nations all the doctrines revealed by Jesus Christ. The assistance, then, corresponding to this office is such, as will necessarily preserve them and their successors from erring in the teaching of the doctrines of revelation.

Dr. Stearns, in reply to the Archbishop's argument based upon the right of the Church to teach (Matth. xxviii. 19, 20), and the corresponding duty of the faithful to hear (Matth. x. 14, 15), repeats here what he had already stated, viz., that the Jewish Church was not only fallible, but did actually err. As it would extend the controversy to an unnecessary length to enter here upon a thorough examination of the subject, we will be satisfied with remarking, first, that the Jewish Church was only a type of the Chris-

tian Church. But a type is not a pattern, any more than a shadow is a portrait. St. Paul to the Hebrews (x. 1), speaks of the Law, i. e., of the Jewish Church, "as having the shadow of the good things to come, not the very image of the things." Hence it would be quite illogical to argue from the fallibility of the Jewish Church to the fallibility of the Christian Church. We might as well argue that, because a man's shadow is ten feet long, the man himself must be a giant.

But was the Jewish Church fallible? Among the Fathers as well as among the most distinguished Catholic theologians, there are some who hold that the Synagogue was infallible in its doctrinal decisions concerning Divine Revelation. If there can be found, they say, no positive evidence in Holy Writ on this point, there are several clear allusions to it, and nothing which can be opposed to it. Nowhere do we find mention made of any doctrinal prevarication of the Sanhedrim, excepting during the last three years of the life of Christ, when the Synagogue, according to the prophecies, was approaching its dissolution; and all the superstitious innovations of the Scribes and Pharisees had not yet received any approval from the Sanhedrim, and, consequently, had not yet poisoned the doctrine of Revelation. Otherwise how could our Lord have said to his disciples and to the multitude: "The Scribes and Pharisees

have sitten on the chair of Moses. All things, therefore, whatsoever they shall say to you, observe and do; but according to their works do ye not" (Matth. xxiii. 2).

But admitting that the Sanhedrim could err in its doctrinal decisions and definitions (which, however, we are far from granting), it does not follow that God left the Synagogue without an unerring ministry. This was supplied by God in the extraordinary ministry of the Prophets, wherever and whenever it was necessary. Therefore it cannot be denied that the Jewish Church was endowed with the privilege of an unerring authority, and the Jews were secured by it against the aberrations of human fallibility.

The Archbishop says: Our Saviour "came to lop off the excrescences which had grown on the body of the Jewish Ecclesiastical Code, and to purify the Jewish Church from those human traditions which, in the course of time, became like chaff mixed with the wheat of sound doctrine. For instance, he condemns the Pharisees, . . . and cites against them a long catalogue of innovations in doctrine and discipline." Does the Archbishop teach here, and in similar passages, as Dr. Stearns supposes, that the Synagogue failed, and really taught falsehood? By no means. It is one thing to say that errors and false doctrines were spread in the Jewish Church by several of her members, and another that these errors were authen-

tically admitted by this Church, and had already infected her authoritative teaching. The Archbishop speaks of the Ecclesiastical Code, on which these excrescences had grown, and not of the Revealed Doctrine; he calls these "human traditions," the "chaff mixed with the wheat," which, however, does not destroy the wheat.

The Archbishop draws a new argument in favor of the infallibility of the Church from the Apostle of the Gentiles, who writing to the Ephesians (iv. 11–14) says that God "gave some, indeed, Apostles and some Prophets, and some Evangelists, and others Pastors and Teachers, for the perfecting of the Saints, for the work of the ministry, for the building up of the body of Christ, until we all meet in the unity of faith. . . . . that we may no more be children tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men in craft, by which they lie in wait to deceive." It is evident that if the Church were subject to error in her teaching, the faithful would never meet in the unity of faith, they would be as children tossed to and fro, and carried about by every wind of doctrine, by the wickedness of crafty and sophistical heretics.

To preserve the Church from these fluctuations of the fallible human mind, Almighty God endowed her with the gift of Infallibility, and it is of this privilege of Infallibility that St. Paul speaks in his

first Epistle to Timothy, when he calls the Church "the pillar and ground of the truth" (I. Tim. iii. 15).

Dr. Stearns passes over this evident testimony of the Apostle, without any objection or remark, and again we commend his prudence.

"Some persons," says the Archbishop, "think it an unwarrantable assumption for the Church to claim Infallibility. But mark the consequence that follows from denying it. If your Church is not infallible, then it is liable to err. . . . If your Church and her ministers are fallible in their doctrinal teachings, as they admit, they may be preaching falsehood to you instead of truth. If so, you are in doubt whether you are listening to truth or falsehood. If you are in doubt you have no faith; for faith excludes doubt; and in that state you displease God; for 'without faith it is impossible to please God.' Faith and infallibility must go hand in hand" (p. 91).

This argument, according to our Doctor, proves nothing. And why? Because, he says (p. 57), the whole argument of the Archbishop is founded on the assumption that faith excludes doubt; which is utterly false, for faith does not exclude doubt. In this, however, the Examining Chaplain departs, not only from the teaching of *our* Forefathers, but also from that of *his own* Doctors.

Thus, in the first Helvetic Convention, faith is called *certain* and *undoubting* (Schaff, Creeds of

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Christendom, vol. iii. p. 218); and, in the second, faith is declared to be *the most certain comprehension* of *Divine Truth* (Ib. p. 268). Treating of the same subject, Dr. Charles Hodge, a Protestant Divine, says: "The Scriptures teach that there is a full assurance of faith, a *faith which precludes the possibility of doubt.* Paul says: 'I know whom I have believed, and am persuaded that He is able to keep that, which I have committed unto Him against that day' (II. Tim. i. 2); as Job had said ages before, 'I know that my Redeemer liveth.' . . . . That definition, therefore, which makes the characteristic of faith to be a measure of confidence greater than opinion, but less than knowledge, cannot be deemed satisfactory" (Systematic Theology, vol. iii. p. 48, New York, 1873). If Dr. Hodge had undertaken expressly to refute his brother divine, he could not have done so in a more positive and satisfactory manner. Poor Dr. Stearns! He would wish to be consistent in his faith, but he is driven to open contradiction of Protestant doctrine. He feels the weight of the Archbishop's argument, and, Samson-like, attempts, though not with the same success, to pull down the pillars of the enemy's edifice, and he brings his own toppling about his ears.

Let him hear how the same Dr. Hodge solves the difficulty, taken from II. Cor. v. 7, 'We walk by faith, not by sight.' Speaking of this text

the Protestant Doctor says, that in this passage of Paul, *sight* can be understood in three different ways: 1st, It can be taken to mean the sense of seeing, and then it *excludes* sensible evidence, which is never found in the act of faith: 2d, In its metaphorical sense of mental vision, whether intuitive or by a process of reasoning, and thus it *excludes* self-evident and demonstrable knowledge which gives science, not faith. Finally, it can be taken in its metonymical sense, and then it *excludes* the presence of the objects, and agrees with what the Apostle says in another text, that faith is the evidence of things which appear not. If Dr. Stearns has no stronger argument than this to bring forward in support of his opinion, he is abundantly refuted by his own co-religionists.

But the Rev. Doctor has hit upon a bold stratagem. He represents the Archbishop as using the following argument: "An infallible God cannot create a fallible Church," and then retorts: "He might as well say that an infallible God cannot create a fallible man. We know that an infallible God *did* create a fallible Church, to wit, the Jewish: the fact, therefore, that the Catholic Church was created by an infallible God is no proof that she is herself infallible" (p. 51). He proceeds to prove that the Infallibility of God does not argue the infallibility of his creatures, and then concludes: "This argument of the Archbishop

on which he evidently plumes himself, is the boldest paralogism" (p. 51).

But why does the Doctor change the Archbishop's argument? To have the pleasure, no doubt, of vanquishing imaginary enemies. A childish pleasure, indeed, but lacking the charm of a child's ingenuousness. The Archbishop's argument, correctly stated, reads as follows: "From what has been said in the preceding pages, it follows that the Catholic Church cannot be reformed . . . . . My meaning is that the Church is not susceptible of being reformed in her doctrines. The Church is the work of an Incarnate God. Like all God's works, it is perfect. It is therefore incapable of reform. Is it not the height of presumption for men to attempt to improve on the work of God?" (p. 94). And here we would ask the reader to remark, that the Archbishop does not infer the Infallibility of the Church from the Infallibility of God; but he rather argues from the perfection or fitness of God's works to attain the end for which His wisdom has designed them. The words of the Archbishop evidently lead to this argument: The Church is an immediate institution of God, perfect in her nature, and perfectly adapted to her end, as are all the immediate works of God. But the Church would be neither perfect in her nature, nor perfectly adapted to her end, if she were not infallible. For, as we have already shown,

the Church was established to be the teacher and guide of men; the depository and guardian of revealed truth, even to the end of the world. In view, therefore, of her origin and destiny, God has bestowed on the Church this privilege of infallibility, a privilege which human sophistry and human power may attack but cannot destroy.

At the end of this same chapter the Archbishop points out three other absurd consequences, that necessarily flow from the error that the Church is fallible. For brevity's sake we will place them before the reader in as few words as possible.

A Church liable to error has no imperative claim to which man is obliged to submit his judgment. She cannot with unerring decision settle differences of doctrine: hence divisions would become permanent in the Church, and doctrines once held would be so changed that they could be no longer recognized.

If, moreover, the Church were exposed to error, if she were teaching falsehood instead of truth, where can her members find a solution for their perplexing doubts? Can they find it in Scripture alone? If the Church can err in the interpretation of the Holy Books, what shall we say of the individual, who is more exposed to error on this point than the Church? These lines may, perhaps, meet the eyes of readers who have felt the anguish which those harrowing doubts occasion. Some of them are, perhaps, even

now struggling, looking vainly for light in darkness, peace in torture of soul, stability and certainty from doctrines and teachers that are acknowledged to be fallible. Christ offers to these, for their comfort and guidance, the lamp of the Church's infallible truth, which burns and shall burn forever with undimmed and unfading lustre, enlightening the minds and consoling the hearts of men.

Besides doubt and inability to protect her members from innovation and falsehood, divisions must ever be the necessary appendages of a fallible Church. Could Our Divine Lord have established such a Church? Could the Good Shepherd, who declared to all men that He was the way, the truth and the life, who came down from heaven to gather all men into one fold, that He might save all, could He abandon them to every wind of doctrine and phase of error?

To the arguments of the Archbishop, showing the absurd consequences that flow from the supposition of a fallible Church, Dr. Stearns opposes not logic —he does not count on it this time—but sarcastic witticism.

Thus, Dr. Stearns feels hurt when the Archbishop, in a becoming apostrophe to the children of the Church, speaks of the peace of soul which springs from the conscious possession of the truth. Quoting the words of the Archbishop: "You enjoy

that profound peace and tranquillity which spring from the possession of the whole truth;" the Doctor makes the following comment: "*Solitudinem faciunt pacem appellant*, which may be freely rendered: Order reigns at Warsaw" (p. 60). We confess that we cannot see how the tranquillity of soul which springs from the infallible assurance that we possess the whole truth, can be compared to the desolate solitude made by the Hussards at Warsaw. Classical allusions may be an ornament—when they are to the point.

From witticisms and raillery the learned Doctor descends even to scurrilous buffoonery. Still speaking of the happiness which Catholics enjoy in the unity of the Infallible Church, he says: "The only analogue of the Archbishop's unity that I can think of, is to be found in Barnum's Happy Family; but I pity the poor animals, when I think what they must have gone through, in learning to renounce the exercise of the faculties that God had given them" (p. 60). Softly, gentle Doctor! Men of intelligence and culture will divide their compassion between the Rev. Doctor and the poor animals; unless, perchance, they should think the former deserving of the monopoly. If the Doctor means what he says (and we must suppose he is sincere), then he must not only not have read, but not even have heard of the thousands of works, on Literature, the Arts, History,

Antiquities, Mathematics, Jurisprudence, Metaphysics, and especially Theology, in a word, on every branch of knowledge, sacred and profane, the products of those very Catholic minds whose fettered condition he deplores. Does he ignore the fact, that the Catholic Church has built, from the chaos and ruin of Pagan civilization, the proud edifice of modern society? History has immortalized the labors of Catholics in every walk of life—in the professor's chair, in the pest-house, on the battlefield, and in the Council; and Dr. Stearns must destroy her brightest pages, and efface forever from the memory of mankind the recollections of genius, mercy, and heroism, before sensible people will believe the insulting paradox that we Catholics have renounced the exercise of faculties which God had given us.

But those sallies of wit, it would seem, were intended by Dr. Stearns to prepare the minds of his readers to receive his main argument, which he exposes with imposing solemnity from p. 52 to p. 56, and thus sums up (p. 55): "Here we have by the testimony of an unimpeachable witness, of the Archbishop's own communion (who has drawn from the original fountains), the fifth General Council condemning Pope Vigilius and Pope Vigilius condemning himself; the sixth General Council (presided over by Pope Agathon's legates, and following up the previous action of the Roman Council held by Agathon

himself) condemning and anathematizing Pope Honorius, and Pope Leo II. and the whole Roman Church joining in the condemnation and anathematization. And yet the Archbishop has so mean an opinion of our knowledge of the veriest rudiments of Ecclesiastical History, that he has the assurance to put on solemn record the deliberate assertion that in the whole history of the Church, from the nineteenth century to the first, no solitary example can be adduced to show that any Pope or General Council ever revoked a decree of faith or morals, enacted by any preceding Pontiff or Council!"

We do not think that the Archbishop has "*a mean opinion* of the Doctor's knowledge of Ecclesiastical History"; but in our estimation the specimen given above will seriously injure his reputation on this point. He would not, we presume, have relied on the statements of Dupin, had he known how insignificant an authority he is on this matter; and surely he would not have quoted him as one of the "Archbishop's own historians," had he been aware of his real character and opinions. Had he read "Bossuet's Criticisms on Dupin's History of the Councils of Chalcedon and Ephesus," he would have seen that Dupin, his "unimpeachable witness," makes free use of altered documents, defective and even false translations, spurious quotations, and wilful omissions of important testimonies; that he is especially unfair and

evidently so when dealing with the authority of the Roman Pontiff.

But if Dupin's works do not make him an "unimpeachable witness," neither does his general character. He was a bitter Gallican, and a follower of Jansenius, and even on the most intimate terms with William Wake, Anglican Archbishop of Canterbury. In his epistolary correspondence with the Archbishop, which was seized by the French Government, Feb. 10, 1719, he agrees with the Anglican Creed, regarding the abolition of Confession, and the doctrine of the Supper. He regards as a positive evil, religious vows, fasts, abstinences and corporal austerities in general; but above all he condemns the acknowledgment of Papal authority. He was deprived of his Chair at the Royal College, and exiled to Châtellerault on account of his errors, and his books were condemned by the Archbishop of Paris and the Sorbonne. He then made a public retractation of his errors, with little credit for sincerity. All the Ecclesiastical writers of Dupin's time bear witness to these facts.

Now, that we may not seem to have a "mean opinion of the Doctor's knowledge of the veriest rudiments of Ecclesiastical History," we suppose him acquainted with these facts. But if he is cognizant of them, how can he, with any show of sincerity, call the testimony of Dupin that "of the Archbishop's own

historian" (p. 52), that of an "unimpeachable witness, of the Archbishop's own communion" who "has drawn from the original fountains"? (p. 55). So much for the Doctor's knowledge of Ecclesiastical History.

We might stop here in our reply to Dr. Stearns, since he bases his argument on the authority of Dupin: we shall nevertheless briefly examine the examples which he has quoted, partly to show that we do not reject Dupin's authority to avoid disproving his assertions, and partly because these same statements are frequently made by Protestants.

We shall begin with Pope Honorius, a name well known to Protestant controversialists, and whom they accuse of having held the erroneous doctrine of the Monothelites, "for which," they say, "he was condemned in the Sixth General Council as a heretic; and declared such, in the edicts of Emperors, the letters of Popes, and the acts of two other general Councils." We simply deny that Honorius ever held any erroneous doctrine, or ever promulgated any censurable definition of faith, or that he was ever condemned for such doctrine or such definition.

The only ground for charging Honorius with Monothelism is that presented by some words found in his First Letter to Sergius, written A.D. 634. They are the following: "Hence we confess one will in our Lord Jesus Christ" (Mansi Coll. Concil. t. 11, p. 538). Now, though this sounds like Monothel-

ism, pure and simple, in the letter of Honorius it is certainly not such; and that for various reasons. We shall give only one, but that one is most conclusive. It is not Monothelism, because in this same letter Honorius expresses himself so as to show beyond all doubt, that he admitted the existence of *two distinct natures, two distinct operations, two distinct wills* in Jesus Christ. Moreover, his words are almost the same as those employed by Pope St. Leo, before the Fourth Ecumenical Council, and received with acclamation by the assembled Bishops. "Confessing," says Honorius in that letter, "that the Lord Jesus Christ *wrought divine things* and that the same also *wrought human things, without mixture, or confusion, or change of natures.*" The words of St. Leo seem to be almost a copy of those of Honorius: "Each nature performs what is proper to it, in mutual communion; the Word working what is proper to the Word, and the Humanity that which is proper to the Humanity." The whole letter is full of similar expressions diametrically opposed to Monothelism; but further quotations must be omitted for want of space.

The Second Letter of Pope Honorius is still more explicit, as our readers may see for themselves, in the acts of the Sixth Ecumenical Council. Now, if the words of Pope Leo signify, as they undeniably do, that there are two wills and two operations in Jesus Christ, the parallel words of Honorius can certainly

have no other meaning. It is, then, the height of absurdity to say that the same man, speaking in good faith, is a Monothelite and an Antimonothelite in one and the same letter.

The truth is, the first words of Honorius are not a profession of Monothelism, or anything of the sort, but simply an answer to a Monothelistic sophism, proposed to Honorius by the astute Sergius, Patriarch of Constantinople, and an ardent defender of the new heresy. "There cannot be two wills in Jesus Christ," wrote Sergius: "because if we admit two free wills in him, we must also admit that a conflict may arise between them" (ibid. p. 530). To this objection Honorius answers: We can consider two wills, or acts of the one human faculty of willing: the will of the spirit, which agrees with the law of God, and the will of the flesh which agrees with the law of the flesh. This will of the flesh corrupts the human nature: therefore it cannot be attributed to Jesus Christ. "The Saviour, as we have before declared, did not assume a corrupt nature which could rebel against the law of the mind" (ibid. p. 538). From this it is clear, that Honorius is all along speaking of the human nature of Christ, and that when he says, "we confess only one will in Jesus Christ," he means that in His human nature there is but one will—that of the spirit, which is ever in conformity with the will of God.

The Monothelites, it is true, distorted the sense of these words of Honorius, to confirm their doctrines; but it is equally true, that the Abbot John, then secretary to Honorius, condemned the misinterpretation of the letters to Sergius; and as he himself penned this letter, he must be taken as a judge of its meaning. Moreover, John IV. who succeeded Honorius on the Pontifical throne, after the two months reign of Severinus, protested against the bad faith of the Monothelites, and addressed the Emperor Constantine an apology for Honorius. Again, St. Maximus, who, after the death of Sophronius, was the most celebrated Doctor of the Eastern Church, and the acknowledged opponent of Monothelism, exonerates Honorius from all charges of that error; and St. Martin, fifteen years after those letters had been written to Sergius, stated in the Lateran Synod, that all his predecessors, amongst whom was Honorius, had condemned with great constancy the Monothelite errors. Again, Pope St. Agathon, in a letter to Constantine, declared that all his predecessors used the means which they deemed most efficacious for the checking of this error; some by condemning and refuting, Honorius by imposing silence on the contending parties, which proceeding seemed to him, on account of the circumstances, to be the more prudent course. Finally, the Patriarch Pyrrhus, the immediate successor of Sergius, and a zealous Monothelite, in a public disputation with St. Maxi-

mus, held by order of Gregory, Prefect of Africa, declared, in the presence of a large number of Bishops, that Sergius had misunderstood the words of Honorius.

On the strength, then, of this extrinsic testimony, given by contemporary witnesses, whose doctrine, dignity, and sanctity offer the highest guarantee for the accuracy of their statements, we might propose to our readers a question, similar to that proposed by St. Maximus to the Patriarch Pyrrhus: Who is worthy of confidence, those great Saints and Doctors, whose piety and learning made them the glory of the Western Church, who were contemporaries of Honorius; or Dupin, living several centuries later, a man of superficial judgment and of decidedly anti-catholic views, whose authority is unanimously rejected by all Catholic Ecclesiastical Historians?

To sum up then the preceding remarks, the capital charge against Honorius, as all admit, is grounded on his two letters to Sergius. Now, these letters, as the illustrious contemporaries of Honorius acknowledged, contain no Monothelite doctrine; he cannot then, with any shadow of reason, be said to have erred in matters of faith. This is the conclusion held by such eminent Catholic Theologians as Baronius, Bellarmin, Lupo, Petavius, Garnier, Orsi, etc.*

*The above testimonies can be read in full in Mansi's Collection of the Councils in their respective places, and in St. Maximus's work, "Disputatio cum Pyrrho."

From what has already been said, we think we have sufficiently proved the charges against Honorius to be groundless; but we might go further and confidently assert, that, even had the letters to Sergius contained Monothelite doctrines, this would in no way affect the infallibility of the Pope. Catholics do not hold that the Pope is infallible in all his utterances, but only, as the late Vatican Council defines, "When he speaks from the Chair of truth, *i. e.*, when discharging the office of Pastor and Teacher of all the faithful, he *defines* in virtue of his supreme Apostolic authority the doctrine of Faith and Morals to be held by the Universal Church" (Const. *Pastor æternus*, c. 4). But was this utterance of Honorius an *ex Cathedra* definition? Certainly not. It was merely a precept of prudence required by the exigences of the times. This is clear from the very first letter of Honorius, in which he says: "Whether or not there can be said or understood to be two operations, *does not pertain to us*. We leave these things to the grammarians" (Mansi, l. c.) Hence he does *not* define whether we are to use the words two *wills* or two *operations*. Again Honorius assigns no other reason for these documents, than the scandal, the offence, and simplicity of the faithful, reasons sufficient for a precept, but not for a definition. Besides Honorius gave what Sergius asked; a precept imposing silence on this point and not a definition.

Finally Honorius says expressly in the same letter, "It does not behove us to predicate one or two operations."

If then, as we have already seen, Pope Honorius did not intend to give a definition, it is manifest that these letters contain *no erroneous definition ex Cathedra.* Hence, even granting the *false* assumption that these letters contain Monothelite errors, this has nothing whatever to do with the Infallibility of the Pope, as taught by the Church, and believed by Catholics.

But does not the condemnation of Honorius, as a heretic, by the VI. Gen. Council, attested by the acts and the letters of the Council, by the Edict of the Emperor Constantine, by Pope Leo II., by the oath formerly taken by the Popes, and finally by the two following Councils (VII. and VIII.), strengthen the authority of Dupin, and overturn the dogma of Infallibility? We shall presently show that it does not.

That Honorius was not a Monothelite, is clear from what has been already said. Either then he was not condemned at all, or, if condemned, at least he was not condemned of heresy. And the latter we hold to be the case.

Many eminent men have denied the authenticity of the documents, connected with the condemnation of Honorius, men such as Baronius, Bellarmine, and

the Wurtzburg Theologians, whose great authority must give their opinion a strong probability. But if it be simply probable, that the name of Honorius was interpolated in the anathemas of the Councils; his condemnation is doubtful, and cannot destroy the certainty drawn from other sources. Though this argument has some weight, we shall not lay any stress on it, as we are not engaged in a critical discussion of the history of Honorius, but in a Theological demonstration of the Church's Infallibility. We say, therefore, that Honorius was not condemned, because he taught error; but because by the silence which he ordered, he did not resist it; not because he gave an erroneous definition, but because he gave no definition at all, when one was needed.

It is an old custom in the Church to brand and treat as heretics, not only those who teach error, but also those who in any way favor or encourage it. Surely no man acquainted with "the veriest rudiments of Ecclesiastical history," is ignorant of this fact. It is plain, also, that those are justly regarded as favoring crime, who, having the power and the obligation to repress it, allow it, by their inactivity, to increase.

Hence Honorius was condemned as a heretic, because by his precept of silence he favored the Monothelites. This clearly appears from the XIII. Act. of the VI: Council, which divides the favorers of

Monothelism into two classes; the first class, says the Council, consisting of those "whose impious tenets we execrate," namely: Sergius, Cyrus, Pyrrhus, Peter, Paul, and Theodorus; the second class contains the name of Honorius, whom the Fathers do not condemn on account of "his impious tenets," but "because he has followed the mind of Sergius in all points, and has confirmed *his* impious tenets," not indeed by his teaching, as we have already shown, but by his condescension and weakness.

That this is the true meaning of the Council, is evident from the following words of St. Leo II., in his letter to Constantine Pogonatus. "We anathematize all heresies, and all the *authors* and *favorers* of heresy," and then, after naming the authors of the new error, he mentions Honorius, "who," he says, "did not labor to preserve in purity this Apostolic Church, by the teaching of the Apostolic tradition, but suffered God's spotless one to be stained by a profane betrayal."

The preceding passages show in what sense the Council condemned Honorius, and in what sense this condemnation was confirmed by the Pope. Honorius, as we have already remarked, was not condemned for teaching heresy, but because by his conduct, he favored those that erred; he did not define error, but he omitted to define the truth. Hence, in all subsequent documents, the word *heretic* was ap-

plied to Honorius means *favorer*, not *author* of heresy. But if this be so, then the imposing citadel reared by Dr. Stearns, which seemed to menace the Infallibility of the Pope in dogmatic definitions, falls of its own weight, burying beneath its ruins the reputation of those who had so laboriously, but so unskilfully built it up.

It would almost seem superfluous to examine the other instance which Dr. Stearns mentions on the authority of Dupin, namely, the *three famous Chapters of Pope Vigilius*, since, nearly all the opponents of Infallibility admit, that in these three Chapters, there was no question of faith involved, but merely one of discipline. But Dr. Stearns cannot afford to reject arguments thus lightly. After copying the entire passage of Dupin, he says: "I will merely add, that the 'three Chapters' were condemned as being tainted with the Nestorian heresy, and that therefore the error of Vigilius—for as he was alternately on each side, he must have been in error on one side or the other—was on a matter of *faith*" (p. 53).

Vigilius was *not* on alternate sides, on any point of doctrine, but on a point of discipline. The questions at issue were: whether it was allowed to excommunicate persons after their death; whether it was becoming to excommunicate those, whom the Council of Chalcedon had not excommunicated, on account of their repentance; whether, in fine, it was

useful or not, to condemn writings, acknowledged by the Council of Chalcedon to be erroneous, but which that Council, for more than one prudential reason, did not condemn. The contending parties were agreed in their condemnation of Nestorianism, and in the profession of the Catholic faith, as Vigilius himself says, in his letter confirming the V. Council. "The discussion was," he expressly states, "an affair of persons, so that we ourselves, who were, and still are, of the same opinion as they, in matters of faith, fraternal charity still being preserved, have held different views."

Again Pelagius, the immediate successor of Vigilius, and his Apocrisiarius or Legate at Constantinople, an eye-witness and main actor in the whole affair, confirms the statement of his predecessor. "Although," he says, "since Theodora Augusta, of blessed memory, has passed from amongst us, the Church of God, through the Divine Mercy, fears no questions concerning faith in the realms of the Orient; yet some points *outside the Faith* have been discussed" (Epist. 9, ad Childeb. Reg.)

Finally, a few years later on, St. Gregory the Great, speaking to the same effect, in his letter to the Bishops of Istria, or Iberia, formally and expressly declares that "In the Synod in which the three Chapters were discussed, nothing was torn away from the faith, or in any measure changed therein; it was ques-

tion there merely of certain persons" (Epist., lib. 2, ep. 51). With the documents, then, of the very contemporaries of Vigilius before our eyes, denying in the plainest terms that any question of faith was at issue in the discussions, we fail to see how Dr. Stearns could go so far as to state the contrary and argue from it against the Infallibility of the Church.

CHAPTER VIII.

THE CHURCH AND THE BIBLE.

"THAT God never intended the Bible to be the Christian's rule of faith *independently of the living authority of the Church*, will be the subject of this chapter." In these words the Archbishop clearly states, at the very outset, the doctrine of the Catholic Church in regard to the reading of the Bible. For we believe that the Scriptures are not given to all the faithful as their immediate rule of faith, with the duty or privilege of interpreting them by their own private judgment; but that they are to be received from those who are in the Church the divinely appointed Custodians and Interpreters of the inspired books, and that they are to be understood conformably to the explanation and teaching of this supreme authority.

opposition to the Archbishop," says Dr.
, "I assert not only the right, but the duty, of
hristian, however humble, [italics ours] to in-
:he Scriptures for himself, studying them dili-
with prayer for the illumination of the Holy
and availing himself of every means, acces-
him, including the Church and the ministry,
ng at their true meaning" (p. 61).
hall discuss the arguments of the Archbishop
objections of his opponent; his objections,
; for his abuse is beneath our notice.
he reader, however, first remark that the au-
of the Church to interpret the Bible cannot be
if she is the infallible teacher of divine Reve-
for it is evident that, in this capacity, she must
s which are the inspired Books, and how they
e understood. Hence the question in hand
considered as already settled in the preceding
on the Infallibility of the Church.
first argument of the Archbishop, to prove
Holy Scriptures are not the ultimate rule of
drawn from the analogy of the New and the
estament. For the Jews, God appointed a
authority to explain the Sacred Books and to
controversies respecting the meaning of the
f God. The Archbishop adduces the testi-
f Malach. ii. 7, that cannot be clearer: "The
he priest shall keep knowledge, and they [the
11

people] shall seek the law at his mouth, because he is the angel [or messenger] of the Lord of Hosts." Of this text Dr. Stearns does not say a word; feeling its strength, he thought it safer to pass it over.

The Archbishop quotes also a passage from Deuteronomy (ch. xvii. 8). Against this Dr. Stearns objects on the ground that it "relates to civil suits and criminal prosecutions, that could not be settled privately, including among them, of course (since the Jewish Government was a Theocracy), matters pertaining to religion." The text runs as follows: "If thou perceive that there be among you a hard and doubtful matter in judgment between blood and blood, cause and cause, leprosy and leprosy; and thou see that the words of the judges within thy gates [inferior judges] vary: arise and go to the place, which the Lord thy God shall choose. And thou shalt come to the priests of the Levitical race, and to the judge that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment."

Now let the reader compare this text with the following, (II. Paral. xix. 8–11): "In Jerusalem also Josaphat appointed Levites and priests, and chiefs of the families of Israel, to judge the judgment and the cause of the Lord for the inhabitants thereof. And he charged them, saying: Thus shall you do in the fear of the Lord faithfully, and with a perfect heart.

Every cause that shall come to you of your brethren, that dwell in their cities, between kindred and kindred, wheresoever there is question concerning the law, the commandment, the ceremonies, the justifications; show it them that they may not sin against the Lord, and that wrath may not come upon you and your brethren: and so doing you shall not sin. And Amarias, the priest, your high priest, shall be chief in the things which regard God; and Zabadias, the son of Ismahel, who is ruler in the house of Juda, shall be over those matters which belong to the king's office."

From the juxtaposition of these texts it appears that among the Jews "*the things which regard God*" had to be judged by the priests, and ultimately by the high priest.

But let us come to the main point under discussion. Did Christ, in establishing His Church, appoint a visible and living authority to preserve and make known to all the revealed word of God?

Holy Scripture answers this question in the affirmative. In the last verses of St. Matthew's Gospel we find it recorded, that our Lord appointed His Apostles, and their successors, the Bishops of His Church, to be the only authorized teachers of His doctrine, to preserve it, and to disseminate it among all nations. We read as follows (Matth. xxviii. 18–20): "And Jesus coming, spoke to them [the Apostles], saying:

All power is given to me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world."

From these words it is clear that our Lord, in virtue of the power he has "*in heaven and in earth*," sends his Apostles to *teach*, that is, to *disciple* [μαθητευσατε] the nations, to instruct them "to observe *all* things whatsoever he had commanded them." And this commission he gives not to the Apostles alone personally, so that it ceases with their death, but he gives it to them and to *all their successors*, because, as we saw in the preceding chapter, for the fulfilment of this same commission he promised the assistance of the Holy Ghost *for ever*: "And I will ask the Father, and He shall give you another Paraclete, that he may *abide with you for ever*" (John xiv. 16).

All nations, until the coming of the Lord, are to receive the word of God through the ministry of these divinely commissioned teachers. Such is the will of the Founder of Christianity, clearly expressed in the cited texts. Hence, from these appointed teachers and pastors the new converts to the Christian faith must receive the Holy Scriptures, and all the faithful, under their direction, read and interpret them. "It is

plain," says Dr. Stearns, "that the office of the Scripture was to authenticate the spoken word" (p. 65). Say just the contrary, reader, and you will have the truth. Not only the express command of our Lord, recorded in the Gospels, but the very origin of the different parts of the New Testament, their scope, their characteristic marks, show that they were not intended to be substituted for the authoritative teaching (magisterium) of the pastors of the Church, so that the faithful might thenceforward, by themselves and on their private judgment, derive from these books a knowledge of the Christian doctrine, of whatever is necessary to be believed and practised for salvation.

The Gospels, the Epistles, and the Apocalypse show, at the first glance, that their inspired authors did not intend to write catechisms of the Christian doctrine; none of them purposed to consign to a book or to a letter all the revealed truths. They not only wrote for special occasions, but in most cases addressed themselves to particular Churches, or to individuals.

Dr. Stearns endeavors to prove from the first words of the Gospel of St. Luke that "the office of Scripture was to authenticate the spoken word." But his labor is in vain. St. Luke addresses his Gospel to an individual, to Theophilus, not to the whole Church; he writes for a special purpose, namely, to

offer Theophilus and other converted gentiles an authentic narrative of the facts relating to our divine Saviour, because many accounts, not approved by the Church, were in circulation. This is the meaning of St. Luke's introduction: "Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us" [Prot. vers. "which are most surely believed among us"], ... "it seemed good to me also, having diligently attained to all things from the beginning, to write to thee, in order, most excellent Theophilus, that thou mayest know the verity of those words in which thou hast been instructed."

Moreover, many things are recorded by St. Luke, which are found also in St. Matthew and St. Mark, others which are given only in St. Matthew or only in St. Mark, some which neither of these Evangelists mentions. From all this it is evident that he had no intention to write a treatise on the Christian religion, or offer the faithful a manual of their faith.

Dr. Stearns charges the Archbishop with contradicting himself, because in one place (p. 101) he says: "By preaching alone He [Christ] intended to convert the nations, and by preaching alone they were converted"; and in another place (p. 470), speaking of the indissolubility of marriage he says: "We must, therefore, admit that, according to the religion of Jesus Christ, conjugal infidelity does not warrant

either party to marry again, or we are forced to the conclusion that the vast numbers of Christians, whose knowledge of Christianity was derived solely from the teachings of Sts. Mark, Luke, and Paul, were imperfectly instructed in their faith."

These latter words evidently do not mean that vast numbers of Christians were converted by the *writings* of St. Mark, St. Luke and St. Paul; hence, they in no way contradict the other assertion, that "by preaching alone the nations were converted." The plain meaning of the Archbishop's words in reference to marriage is, that a vast number of Christians, *already converted to the faith by the preaching* of the lawful pastors, were not yet in possession of the Gospel of St. Matthew, but had then, in writing solely, the teachings of St. Mark, St. Luke, and St. Paul.

Dr. Stearns understood the passages, he saw that there was no contradiction, as we can judge from his note (p. 64); but he could not check his bile and abstain from vulgar abuse, so that he recklessly put it down that the Archbishop refutes himself, "as in so many other instances, past and to come."

Later on he says (p. 71): "I charge him [the Archbishop], and I will bring the charge *home* to him, with inconsistency, in denouncing private interpretation, and, in the same breath, appealing to it. . . . What are the Archbishop's 339 appeals (if I

have counted right) to Scripture, but so many appeals to the private judgment of his non-Roman readers?"

Had the Rev. gentleman been less hasty, he might have perceived that the Archbishop, in quoting Holy Writ, gives no countenance to the doctrines of private interpretation; but that, himself duly submissive to the authority of the Church, he argues from the Scriptures against those who admit them as inspired, and interpret them by their own private judgment. Is that yielding to his adversaries, or is it turning their arguments against themselves?

Let us now listen to St. Paul, giving instructions to Timothy, Bishop of the Church of Ephesus. Does he tell his disciple to scatter as many copies of the Holy Scriptures as he can among his people, because from these they are to gather the truths of the Christian religion and the duties which it enjoins? No; he speaks to Timothy as to a teacher, whom the faithful of his Church are bound to obey, from whom they must receive the true doctrine; whose duty it is to keep the trust of revelation committed to him, to preach and explain it, to transmit it undefiled to his successors. "O, Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge, falsely so-called, which some promising have erred concerning the faith." (I. Tim. vi. 20, 21). "Hold the form of sound words, which thou hast heard of me in faith,

and in the love which is in Christ Jesus. Keep the good thing committed to thy trust by the Holy Ghost (*τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἁγίου, τοῦ ἐνοίκοῦντος ἐν ἡμῖν*) who dwelleth in us." (II. Tim. i. 13, 14). "Thou, therefore, my son, be strong in the grace which is in Christ Jesus; and the things which thou hast heard of me, by many witnesses, the same commend to faithful men, who shall be fit to teach others also." (II. Tim. ii. 1, 2.)

Here, however, we must pause a moment to let Dr. Stearns put in a word. We hear him say: Take down your man of straw, for you are not fighting us now; you and the Archbishop "either misapprehend our position, or else wilfully misrepresent it;" what we mean "by the Bible and the Bible only;" is "not the Bible to the exclusion of the Church and ministry, *but* the Bible to the exclusion of the unwritten traditions." (p. 67.)

We acknowledge that the formula "the Bible and the Bible only," as understood by Protestants in general, and the members of the Episcopalian Church in particular, excludes "unwritten traditions" (of which later); but we maintain, moreover, that the same formula, as understood by them, excludes also the *authority* of the Church in interpreting the Sacred Scriptures, for which we contend. The right of private interpretation of Holy Writ is asserted and defended by Protestants as a fundamental principle of their re-

ligion; and on this principle the duty of submitting one's private judgment to an unerring authority, divinely appointed in the Church to teach the true sense of the written word of God, and to condemn wrong private interpretations, is denied.

With regard to Episcopalians, we remind our Rev. Doctor that of the 39 Articles of the Church of England, the 20th contains the following: "It is not lawful for the Church to ordain anything that is contrary to God's word written, *neither may it so expound one place of Scripture, that it be repugnant to another.*" Who is to decide whether "one place of Scripture is so expounded as to be repugnant to another"? Again, in the 21st article it is said: "General Councils may not be gathered together without the consent and will of princes. And when they be gathered (forasmuch as they be an assembly of men, whereof all be not governed with the spirit and word of God) they may err, and sometimes they have erred, even in things pertaining to God. Wherefore, things ordained by them, as necessary to salvation, *have neither strength nor authority*, unless it may be declared [nisi ostendi possint] that they be taken out of Holy Scripture." (See Schaff, Creeds, vol. 3, p. 500.) The solemn judgment of the Church is, then, according to this article, liable to error, *has not by itself authority* to decide on the true sense of Scripture, and hence *cannot be* the immediate rule of faith. It

private judgment that must determine whether the ecision of a General Council is right or wrong, hether it is conformable or opposed to Holy Writ.

But let Dr. Stearns speak for us. He says: "In position to the Archbishop I assert not only the ght, *but the duty of every Christian*, however hum-e, to interpret the Scriptures for himself." Does not by these words most emphatically assert the mmon assumption of Protestants, viz.: the right of ivate interpretation to the exclusion of the authority the Church, to which we Catholics say private dgment *must* submit? The Doctor declares, it is ue, that every Christian, however humble, has the ght and the duty to interpret the Scriptures for him-lf, "availing himself of every means accessible to n, including the Church and the ministry." But s declaration rather confirms what has already n said, namely, that every Christian is for himself last resort in judging of the meaning of Holy pture, to the exclusion of a supreme authority out himself. For, Dr. Stearns gives him "the rch and the ministry," not as an *authority* on h he must rely, *but* as a *means* which may *help* to form *his* final and authoritative judgment.

e have already proved from Holy Scripture that t our Lord established in his Church an *author-* which the faithful must submit in the inter-ion of the Word of God. We shall now

support our position by the doctrine of the early Fathers.

St. Irenaeus (Adv. Haeres. lib. 4, c. 26, n. 2, 5) says: "Those who are in the Church ought to obey the priests (presbyteris), those who have the succession from the Apostles, as we have shown; who with the succession of the Episcopacy, received, according to the will of the Father, the gift of truth. . . . . Where, therefore, the gifts of the Lord are deposited, there the truth is to be learned, from them with whom rests the succession of the Church from the Apostles, and with whom are found the principles of sound and irreprovable conduct (conversationis) and of unadulterated and incorruptible doctrines. For, these keep the faith in one God who made all things . . . and explain to us the Scriptures without danger." (See also lib. 3, c. 4.)

Tertullian (De Praescript. c. 19) says: "The order of things required that this question should be first proposed, which is now the only one to be discussed: To whom belongs the faith (quibus competat fides ipsa), whose are the Scriptures, by whom, and through whom, and when, and to whom, was that rule delivered (*disciplina tradita*) whereby men become Christians; for wherever both the true Christian rule and faith shall be shown to be, there will be the true Scriptures, and the true expositions, and all the true Christian traditions."

Origen, speaking of heretics (Comm. in Matth. xxiv. n. 46), says: "As often as they bring forward canonical Scriptures, in which every Christian agrees and believes, they seem to say: *Behold in the houses is the word of truth* (Matth. xxiv. 26). But we are not to credit them, nor to go out from the first and ecclesiastical tradition; nor to believe otherwise than through the succession of the Church of God which has been transmitted to us."

Vincent of Lerins (Common. I. n. 27): "But some one may say, if both the devil and his disciples, whereof some are false apostles, and false prophets, and false teachers, and all utterly heretics, do use the divine sayings, sentences and promises, what shall Catholic men, and sons of our Mother, the Church, do? In what shall they, in the Holy Scriptures, discern truth from falsehood? They will take very great care to do that which in the beginning of this Commonitory we have said that holy and learned men have delivered to us—that they interpret the divine Scriptures, according to the traditions of the universal Church, and according to the rules of Catholic doctrine."

St. Leo the Great (Epist. 82, ad. Marc. Aug.) says: "It is not lawful to differ, even by one word, from the evangelic and apostolic doctrine, or to think otherwise concerning the divine Scriptures than as the blessed Apostles and our Fathers learned and taught."

These quotations suffice to show in what light private interpretation of the Scriptures, without submission to the teaching and explanation of the Church, was regarded in the primitive times.

The Archbishop arrives at the same conclusion by a different line of argument.

"I will address myself," he says (p. 103), "in a friendly spirit to a non-Catholic, and will proceed to show him that he cannot consistently accept the silent Book of Scripture as his sufficient guide. A copy of the sacred volume is handed to you by your minister, who says: 'Take this book; you will find it all-sufficient for your salvation.' But here a very serious difficulty awaits you at the very threshold of your investigations. What assurance have you that the book he hands you is the *inspired* Word of God?"

Dr. Stearns promptly answers: "We have the same 'assurance' that you have. The same *evidence* is accessible to us that is accessible to you, and it is not *very* assuming in us to assume that we are, to say the least, as capable as you of weighing it, especially as *weighing* it involves private judgment, and you are not allowed in this matter to have any private judgment, but must take the say-so of your Church, without even weighing her testimony" (p. 72).

But the reader will not be satisfied so readily with the bold assertion of our Reverend opponent; on examination, he will soon discover that a wide difference sep-

arates Catholics from Protestants in their belief of the *inspiration* of the divine Scriptures. No! Protestants have not and cannot have the same "assurance" that Catholics have. Catholics receive from the Church, which cannot err, the books of the Old and New Testament as inspired by God; the Church received them in trust in the beginning; she has preserved them inviolate, and she offers them with infallible authority to the faithful as inspired books. Catholics, therefore, are sure, with absolute certainty, that these books contain the Word of God, and believe it with absolute faith. On the other hand, for Protestants in general, and Episcopalians in particular, who do not admit the infallibility of the Church, but trust to private judgment, there is no such certainty, nay, there is no certainty at all. For, since their only rule of faith is the Bible, and "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith" (Art. VI. of the 39); and since the Bible does not say a word about the *number* and the *Canon* of the books which Protestants in general, or Episcopalians in particular, have adopted, they cannot believe that those books are inspired and contain the Word of God; they cannot believe that these only, and no others, are the inspired Scriptures of the Old and New Testament.

Hence the variations among Protestants with regard to the Canon of the Sacred Scriptures, which variations, of themselves, show that private judgment cannot give any certainty on the subject.

In the beginning of the so-called "Reformation" the Lutherans rejected all the deuterocanonical books of the Old and New Testament, whilst Calvin and his first followers rejected only the deuterocanonical books of the New Testament, and retained those of the Old Testament. In the 39 Articles of the Church of England the deuterocanonical books of the Old Testament are rejected, and those of the New Testament retained. Who can enumerate the individual Protestants who either denied, or, at least, doubted the genuineness, or inspiration, of one or more of even the protocanonical Scriptures?

The only rule that can be applied with certainty of the result, is expressed in these golden words of St. Augustine (Contra Ep. Fund. c. 5): "I should not believe the Gospels, unless the authority of the Church moved me thereto;" which rule the same Doctor confirms speaking of the *Acts* of the Apostles: "which book I must necessarily believe, if I believe the Gospel, because both Scriptures the Catholic authority in the same manner commends to me."

Dr. Stearns objects against the deuterocanonical

books of the Old Testament, which we believe to be inspired as well as the others, that they are not comprised in the Jewish Canon.

We answer that this Canon was made immediately after the Babylonian captivity, by Esdras, who collected all the books that could then be found. After his time the Books of Baruch, Tobias, Judith and Wisdom, as well as more complete copies of Daniel and Esther, were brought to light: and as for "Ecclesiasticus," by Jesus, the son of Sirach, and the two Books of the Machabees, they were not yet written when the collection was made. Hence these books are not mentioned in the Canon of Esdras. But they were held in veneration among the Jews, and in the Greek translation of the 70, used by the Apostles, they were joined to the other Sacred Writings. Besides, they were received as part of the Sacred Scriptures by the inspired authors of the New Testament, who make frequent allusions to them. Compare, for instance, II. Mach. vi. 19, and Heb. xi. 35; Wisd. xiii., and Rom. i. 17–31; Wisd. vii. 26, and Heb. i. 3; Eccl. xxiv. 29, and John vi. 35; Eccl. xxxv. 11, and II. Cor. ix. 7.

The Church received the deuterocanonical books of the Old Testament in trust from the Apostles as inspired Scriptures, and as such she kept them through the succeeding ages. We find them quoted, like the other divine Scriptures, by the earliest

Fathers, St. Clement of Rome,* Tertullian,† St. Cyprian,‡ St. Irenæus,§ Clement of Alexandria,‖ and others.

We find them reckoned among the Holy Scriptures by the Council of Hippo (an. 393); by the 3d Council of Carthage (an. 397); by Pope Innocent I. (an. 405); in his Epistle "Ad Exsuperantium" (Migne, P. L. t. 56, p. 504).

Dr. Stearns tells us with a sneer, that the 2d Book of Machabees was excluded from the Canon by Pope Gelasius, in a Roman Council, held A. D. 494; and he asks: "Which was right, the African Council or the Infallible Pope?" (page 75). The Infallible Pope was right, no doubt, for he *did not* exclude the 2d Book of Machabees from the Canon; on the contrary, he expressly included it. Dr. Stearns was led astray by Bishop Hopkins, from whom he copied his objection; but neither of the reverend gentlemen should have been ignorant that in the Decree of Pope Gelasius all the deuterocanonical books are included, and that in the oldest and best manuscripts the Books of the

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* 1 Ep. ad Cor. 9, 27, 55.

† De Cor. 4, et Scorp. 8; ad Judæos, 4; De Exh. Cast. 2; De Monog. 17.

‡ De Mort. 10; De Op. Eleem, 2, 5, 20; De bono Pat. 17; De Zelo, 4; Testim. L. 2; 1, 6, 14; L. 3, 1, 4.

§ Adv. Haeres. L. 4; 5, 26, 38, 3; Lib. 5. 35.

‖ Strom. Lib., 4; Pædag. Lib. 1; 8, 9, 10, 13; Lib. 11; 1, 2, etc.

Machabees are expressly given as *two* in number (see Blanchini *Anast. Bibl. de Vitis Rom. Pont.* t. 4, opusc. 3).

Moreover, Dr. Stearns triumphantly quotes Pope St. Gregory the Great. "Grand old Pope he was," he says, "grand old Pope he was, even if he wasn't infallible. I say, I side with him in excluding not only the second book of Machabees, but the first book also; for he introduces a quotation from it in these words: 'We shall not go too far if we bring forward a testimony from these books, which, *although not canonical*, are used to edify the Church' (Moral. in Job, lib. 19, c. 34)" (page 75).

It would, indeed, be well for Dr. Stearns to side with St. Gregory; he would open his eyes to the truth, and ask admission into the true fold of Christ, governed by the successor of the "grand old Pope" of the 6th century. St. Gregory the Great *did not* exclude the Books of Machabees from the Canon. The passage, wrongly quoted and badly translated, has not this meaning. St. Gregory's words are: "Non inordinate agimus, si ex libris, licet non canonicis, sed tamen ad ædificationem Ecclesiae editis, testimonium proferamus;" (Mor. lib. 19, c. 21, n. 34) and he means that with right he quotes from the books of the Machabees, for, although they are not in the *Jewish* canon [licet non canonicis] they were published for the edification of the Church. His

idea is no other than that of St. Augustine: "Machabæorum libri, quos non Judaei sed *Ecclesia* pro canonicis habet" (De Civit. Dei, lib. 18, c. 36).

Dr. Stearns cites against us "one more witness," St. Jerome. In his Preface to the Proverbs of Solomon he says: "As, therefore, the Church reads indeed Judith and Tobit and the Books of the Machabees, but does not receive them among the canonical Scriptures; so also she reads these two volumes [Wisdom and Ecclesiasticus] for the edification of the people, not for the confirmation of ecclesiastical doctrine" (page 75).

These words are easily explained, if we call to mind the time when they were written, namely, before the year 393 (see Proleg. 2 Benedict. in Sacram Biblioth. S. Hieronymi), and, hence, before the Decree of the Council of Hippo, placing those six books in the Canon, was published. The decretal letter of Pope St. Innocent I. "Ad Exsuperantium," in which these books are enumerated among the canonical books received by the Church, was not issued before the year 405.

St. Jerome, however, in his writings, which date after the year 393, quotes from the deuterocanonical books, calling them *Divine Scripture*, *Holy Scripture*, *Sacred Volumes*, *Scripture*, and cites them in proof of dogmas of our faith. (See Franzelin, de divinis Scripturis, Sect. 2, th. 10.)

For the same reason, in the list of canonical books given by Melito, Origen, St. Cyril of Jerusalem, St. Hilary of Poitiers, and St. Athanasius, *all* the deuterocanonical Scriptures are not found. These Fathers died before the end of the fourth century, and, consequently, before the publication of the Canon of the African Churches, and the approbation of Pope St. Innocent I. in 405; they did not, therefore, mention the deuterocanonical books as *authoritatively* received into the Canon of the Christian Church. But yet these same Fathers quote them as *inspired* books. (See Lamy, Introd. in Sacram Scrip., p. 1, c. 3.)

Lastly, with regard to the Canon of the Council of Laodicea we must observe: 1, that it was issued in the year 373, namely, thirty-two years before the Decree of St. Innocent I.; 2, that it has most probably come down to us in a *mutilated* form, for according to the "codex Veronensis" it includes also the "Apocalypse," which was wanting in the Canon as commonly printed before the discovery of that "codex," and in the "codex Vaticanus" the book of "Judith" is also inserted; 3, that at all events, it gives only the catalogue of the sacred books used in a *particular* Church. (See Card. Pitra, Juris Eccles. Graec. historia et monum. t. 1, p. 503–506.)

As Dr. Stearns shows such marked ill will against the Books of the Machabees, we shall point out in a note some passages referring to these books, as

collected from the early Fathers by Card. Franzelin.*

The objections against the Canon of the Scriptures have forced us into a digression. We now return to the main subject. The Archbishop, continuing his proof that the Bible, without the authority of the Church to interpret it, cannot be the rule of faith, says: "But even when you are assured that the Bible contains the word of God, how do you know that the translation is faithful? The books of Scripture were originally written in Hebrew and Greek, and you have only the translation. Before you are certain that the translation is faithful, you must study the Hebrew and Greek languages, and then compare the translation with the original. How few are capable of this gigantic undertaking!" (p. 104).

Dr. Stearns answers: We know "in the same way that you and your Church know that your translation

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* *Clem. Alex.*, Strom. I. p. 329; *Tertull.*, adv. Judæos, ed. Rigat., p. 210, *Hippolyt.* de Antich. ed. Fabricii, p. 24; *Orig.* Exhort. Martyr. ed. de la Rue, t. l., p. 287; de Orat. ibid., p. 213; de Princip., lib. 1, c. 1., p. 79; in Exod. x. 27, t. 2, p. 113; in Cant. Cant., t. 3, p. 75; in Joan., t. 4., p. 273; in Rom, p. 540, 621; *Cyprian*, ep. 55 ad. Corn.; de Exhort. Martyr.; *Conc. Carth.* II. Harduin, t. 1., p. 152; *Euseb.* Praep. Evang., l. XIII., c. 3; *Athanas.*, in Ps. 78; *Lucifer Calarit.; Ephrem. Syrus; Hilarius; Greg. Nazian.; Ambros.; Chrysost.; Augustin.; Q. Julius Hilarian.; Idacius Clarus; Cassiodorus; Joan. Damascenus;* all quoted with pages and editions by Card. Franzelin, De Traditione et Scriptura, Romae, 1870, p. 363.

is faithful. Some of us have compared the translation with the original. The rest of us are satisfied of its substantial accuracy" (p. 79).

But our Rev. Doctor's answer is an evident confirmation of the Archbishop's argument. For if you are satisfied of the accuracy of your translation on the *authority* of those who have compared it with the original; your rule of faith is *not* the Bible alone, *but* the Bible as handed to you by those, on whose authority you rely for the correctness of the text; it is not your private judgment which decides on the faithfulness of the translation; but your private judgment forces you, against the fundamental rule of Protestantism, to submit to the authority of others. The difference between you and Catholics, on this point, is that you submit to the private and very fallible judgment of a few translators, and we Catholics submit to the judgment of an infallible authority, which, by divine commission, keeps the Holy Scriptures in trust. This judgment of the Church is expressed in the following words of the Council of Trent, sess. 4. (April 8, 1546): "The sacred Synod, considering that no little utility can accrue to the Church of God, if it appear which of all the Latin editions of the sacred Books that are in circulation, ought to be regarded as authentic; decrees and declares that this same old and Vulgate edition, which has been approved by use for so many ages in the

Church herself, is to be held as authentic in public lectures, disputations, sermons and expositions, and that no one shall under any pretext dare or presume to reject it."

Hence the Church declared the "Vulgate" to be authentic, not in so far as to guarantee in the Latin Vulgate the exclusion of even the slightest errors, nor as to place the version above the original; but only to testify that this translation, in general, renders the original text with remarkable fidelity, above every Latin edition then in circulation, and that it contains nothing at variance with revealed doctrine or foreign to piety. A very accurate edition of the Vulgate was issued in 1590, after many years of most careful examination, by order of Pope Sixtus V. In 1592, after a new revision of the text, and a laborious collation with Hebrew, Greek, and Latin codices, the edition now in use among Catholics was published by Pope Clement VIII.

Another argument against the Protestant rule of faith, "the Bible and the Bible alone," is thus proposed by the Archbishop: "A competent guide [to heaven], such as our Lord intended for us, must have three characteristics. It must be within the reach of every one, it must be clear and intelligible, it must be able to satisfy us on all questions relating to faith and morals" (p. 105).

"It is clear," says the Archbishop, speaking of the

first mark, "that the Scriptures could not at any period have been accessible to every one." Dr. Stearns grants the fact for the "primitive Christians." "No one supposes," he says, "that 'the Bible alone' was their guide. The inspired Apostles and Evangelists were their guide;" he should say the Apostles and the Pastors of the newly-founded Churches. In the following ages up to the fifteenth century, manuscript Bibles, which alone were to be had, could not be multiplied to such an extent as to reach every one. Dr. Stearns endeavors to explain away the difficulty by quoting Dupin, who asserts that a little after the death of the Apostles and Evangelists copies of the Scriptures were scattered over the face of the whole earth; he quotes also from the Archbishop, speaking of "learned monks constantly employed in copying the Bible," and of the Vulgate which was "disseminated throughout Christendom." But was the supply of Bibles so abundant that *everybody* was furnished with a copy? That is what must be proved, and that is what Dr. Stearns did not and cannot show. It cannot even be admitted that in our time, with all modern facilities of multiplying and distributing books, a copy of the Bible comes to the hands of *every one.*

"But even if the Bible," continues the Archbishop, "were at all times accessible to every one, how many millions exist in every age and country,

not excepting our own age of boasted enlightenment, who are not accessible to the Bible, because they are incapable of reading the Word of God? Moreover, a competent religious guide," says the Archbishop, "must be clear and intelligible to all, so that every one may fully understand the true meaning of the instructions it contains. Is the Bible a book intelligible to all? Far from it; it is full of obscurities and difficulties, not only for the illiterate, but even for the learned" (p. 107).

Dr. Stearns replies (p. 84): "That there are hard places in Scripture nobody denies, but they are not those necessary to salvation;"—and thereupon he undertakes to prove, by passages of Holy Writ and the Fathers from Dupin, that the Scriptures can be intelligible and clear to all. However, the reader will easily perceive that those citations have nothing to do with the present question. The point at issue is not whether there are parts of Holy Writ that need no explanation; this is granted;—nor whether the Bible, rightly understood, is light to our minds, sweet comfort to our hearts, strength to our souls, which, indeed, the Scriptures and the Fathers testify, and our own daily experience confirms;—the question is: whether or not the Scriptures contain so many passages difficult to understand, that the assistance of an authorized interpreter is indispensable to make them a book free from the occasions of most dangerous errors.

Now, this difficulty of understanding the Holy Scriptures is so manifest, that it would seem a useless task to bring forward proofs. The sacred volumes themselves bear us out, for example, Luc. xxiv. 45; I. Cor. xii. 29–30; Acts viii. 30–31; II. Pet. iii. 16; —and the holy Fathers so often come back on this point, that Bonfrerius (in Praeloquiis, c. 9. sect. 2) distributed the passages into twenty classes. St. Jerome, ex. gr., in the preface to his Commentaries on the Epistle to the Ephesians, relates: "Not long ago, mainly for this reason, I visited Alexandria, that I might see Dydimus, and confer with him about doubts from Scripture." And in his Epist. ad Algasiam (cxxi.) he remarks: "The Scriptures of the Old Testament are involved in obscurities."* St. Augustine (ep. 137) says: "Such is the depth of Christian Scriptures, that I should make daily progress in them, if I had devoted myself to them alóne from boyhood to decrepit age, in the greatest leisure, with the utmost diligence, and with more excellent talents." Hence (Tract. 18 in Joan. n. 1) he avers: "Neither have heresies and certain perverse doctrines, which ensnare souls and cast them headlong into hell, sprung up, but by the good Scrip-

* In his Epistle to Paulinus (ep. 53), after having shown by some examples the difficulty of explaining Holy Writ, he inculcates that we cannot make our way into the Holy Scriptures, without having some one to go before us and show us the road.

tures being ill understood [nisi dum Scripturæ bonæ intelliguntur non bene], and what is therein badly understood is rashly and boldly asserted."

These passages forestall Dr. Stearns' reply: "at least that part of Holy Scripture which pertains especially to salvation" is easily understood by everybody, without recourse to an authoritative explanation. Not at all; even those portions of Holy Scripture, in which the most fundamental truths of faith are recorded, can be distorted into proofs of most pernicious errors, as St. Augustine affirms and the sad experience of eighteen centuries testifies. Did not Arians, Macedonians, Nestorians, Eutychians, Pelagians, and many other heretics of olden times, take their stand on passages of Holy Writ? Were not their errors opposed to the most fundamental truths of the Christian religion, viz.: the divinity of Christ, the mystery of the most Blessed Trinity, the hypostatic union of both natures human and divine in Christ, the Redemption of mankind, the necessity of grace? And were not these same errors and others bolstered up by Scripture citations in more modern times? Is not the multitude of Protestant sects, different in name and in doctrine, yet all appealing to the written Word of God, a palpable proof of the abuse to which Holy Scriptures can be turned by private interpretation, and of the necessity of an authorized interpreter of Revelation?

"That part which pertains especially to salvation is clear," says Dr. Stearns; but does he not see that he *begs the question*, as logicians express it? How do you know that the part you pick out is "that pertaining to salvation" and no other; how do you know that parts, clear in your estimation, are not modified by other parts, according to your own confession, obscure?

The Archbishop's last argument is as follows: "A rule of faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now, the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice" (p. 111). This argument leads us to examine the existence of "unwritten traditions," which Dr. Stearns, in accordance with his Protestant views, denies. Now, in this controversy, he says (p. 67): "The Fathers are with us and against Rome." He supports this assertion with a few words from several Fathers to the effect that the Scriptures "are sufficient for the enunciation of truth," and the like. The Fathers use these and similar phrases, but in a sense that is quite consistent with other utterances, in which they inculcate most positively the existence of "unwritten traditions." For, in the passages adduced by Dr. Stearns, they either refer to some *particular* truth denied by the heretics, not to *all truth*; or they in-

sinuate that holy Scripture expressly declares the pastors of the Church to be the teachers and expounders of *all truth*, and thus implicitly contains *all truth*."

"I challenge the Archbishop," says the Doctor (p. 69), "to produce a single passage from any of the Fathers of the first four centuries asserting the existence of an unwritten tradition, containing a doctrine not in holy Scripture and yet necessary to salvation. Let him produce one such passage if he can."

The boldness of the man is only equalled by his ignorance. We accept the challenge.

Listen to St. John Chrysostom commenting on these words of St. Paul (II. Thess. ii. 14): "Hold the traditions which you have learned, whether by word or by epistle," which words, by the bye, it would be good for Dr. Stearns to engrave on his heart. The holy Doctor says (Hom. 4 in II. Thess., c. 2, n. 2): "It is plain that they [the Apostles] did not communicate all by means of letters, but many things also without writing (ἀγραφῶς); *but these are as worthy of belief as those;* therefore we deem also the traditions of the Church worthy of belief: it is the tradition, ask nothing further."

In regard to doctrines in general, and the dogma of the most Holy Trinity in particular, hear what St. Basil has to say (Lib. de Spiritu Sancto, c. 29): "To their objection that the glorification '*with the*

Spirit' is not confirmed by the testimony of Holy Scripture, we make this reply: if nothing else is received without the Scriptures, then let neither this be received; but if many mysteries are received by us beyond the testimony of Scripture, then let us receive this also, together with many others. But I deem it an Apostolical practice to adhere to unwritten traditions. . . . . For 'Now I praise you,' he (St. Paul) says, 'that in all things you are mindful of me; and keep the traditions as I delivered them to you' (*και καθὼς παρέδωκα ὑμῖν, τας παραδόσεις κατέχετε*) (I. Cor. xi. 2). And again: 'Hold the traditions which you learned, whether by word or by epistle' (II. Thess. ii. 14): one of which is that which we are now discussing."

St. Epiphanius says (Haer. 69): "Answer us, disciples of Arius: we all say that the Father is not begotten, that He is not created. . . . Show us, therefore, where these terms are written; for neither the Law, nor the Prophets, nor the Apostles," etc. St. Augustine (L. 2, cont. Maxim. c. 3) thus addresses his adversary: "Show us a text where adoration is offered to the Holy Ghost; as if from what we read, we may not also understand other things which we do not read. But that I may not be obliged to put many questions: where have you read that God the Father is not begotten or not born? And yet it is true."

Moreover, let the reader ponder the following weighty text from the same St. Augustine, on the validity of baptism administered by heretics, provided neither matter nor form nor intention be wanting: "Here, perhaps, you will say: Read to me, how Christ ordered those to be received, who wish to pass from the heretics into the Church. This neither I read plainly and clearly, nor you." Whence he concludes that we must believe the testimony of the Church, "which Christ testified to be truthful." (Lib. de Unit. Eccl., c. 22.)

We have quoted with St. Chrysostom, St. Basil, and St. Epiphanius, also St. Augustine, because he was born A.D. 354, baptized 387, elected Bishop 395.

A word in answer to the remaining difficulties of Dr. Stearns. "The first difficulty," he says, "in the way of the non-Roman inquirer is a very serious one, to wit: Which is the Church?" (p. 104.) If the inquirer is not a Christian, he can know, through the motives of credibility, that there is a Church founded by Christ, and that this Church is no other than the Roman Catholic: then he receives from her hand, with implicit confidence, the Holy Scriptures. If the inquirer is a Christian, but not a Catholic, already believing that the Bible is an inspired book, he can discover from its pages the characteristics of the true Church of Christ, and then, examining the different religious organizations, convince himself that these

marks are to be found in the Roman Catholic Church alone.

Second difficulty: "The authoritative teaching of the Roman Church is Latin, and must therefore be translated, at least for the common people. How is the inquirer to know that the translation is faithful?" (p. 105.)

The teaching of the Roman Catholic Church is communicated in *all* languages, for she is *Catholic;* her pastors are the legitimate exponents of her doctrine; though scattered over the whole world, they are united in one faith under the authority of the Roman Pontiff, the Vicar of Christ on earth. Communication between the centre of unity and the different churches is constant and active.

Third difficulty: "A standard of appeal must be within the reach of every inquirer after truth. . . . Is it so with the teaching of the Roman Church? What is that teaching, and where is it to be found?" (ib.) In her profession of faith, which is expounded by her Pastors, and, in case of doubt, explained by the Pope. The most simple and unlettered Catholic confesses the same faith as the learned divine; all have received it through the teachings of lawfully appointed pastors.

The Archbishop, towards the close of his chapter, to prevent any misunderstanding among his non-Catholic readers, gives them the following warning: "God

forbid that any of my readers should be tempted to conclude from what I have said that the Catholic Church is opposed to the reading of the Scriptures;" and he proves that nothing could be more false. We refer the reader to the Archbishop's book, and will be satisfied with only one remark. In Italy, where Dr. Stearns would, no doubt, imagine that the greatest opposition was made to the reading of the Bible in the vernacular, if opposition was made anywhere—in Italy, we say, a translation of the Scriptures was made in the thirteenth century: in 1471, a new translation of the whole Bible was printed simultaneously at Venice and at Rome; six years later it was reprinted at Venice, in folio and in quarto, and before Luther had given many sheets of *his* translation to the printer, the Italian Bible of an Italian monk, Nicholas Malermi, had issued thirteen times from the press.

From the invention of the art of printing until Luther's rebellion, namely within about 70 years, 800 editions of the Bible, total or partial, were issued, and about 200 in the different vulgar tongues. It is not then the Church who deprives the faithful of the reading of the Bible; *heretics oblige the Church* to measures of prudence, that her children may not be deceived by false translations or false interpretations of Holy Writ. But we well understand why seducers complain of her motherly solicitude and watchful care.

CHAPTER IX.

THE PRIMACY OF PETER.

In our chapter on the Unity of the Church, treating of the unity of its government as instituted by our Lord, we proved from the very nature of the Church—the "household," the "body of Christ," the "sheepfold," the "kingdom,"—the necessity of oneness of government without which no society can be one. We also examined into the nature of this government, and showed from the fact that Christ instituted His Church with one Visible Head, that it is monarchical in form. This we corroborated by several passages from the Holy Fathers, referring for others to the present chapter, as the proper place for a fuller consideration of the point at issue.

The question, then, to be here examined, may be clearly stated in Dr. Stearns's own words: "Has the Catholic Church, the *whole* Church of Christ, to have one administrative head?" Dr. Stearns says: "it has no need of one." We, on the contrary, maintain that it would not be the Church instituted by Christ if it had not one.

That Christ did appoint one supreme Ruler over His Church is evident from the words of Our Lord.

St. Matthew (xvi. 15–19) relates that Jesus having put the question to His disciples: "But whom do *you* say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering said to him [doubtless as a reward for his lively faith]: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And *I* say to *thee* that thou art Peter [Cephas], and upon this rock [Cephas] I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."

Now it is evident that Jesus addresses Peter alone. *You* said to Me that I am the Messias; and *I* in return say to *thee: Thou* art Peter—to *thee* I will give the keys—whatsoever *thou* shalt bind, etc. Not another Apostle is named, not another alluded to. To remove even a suspicion that what He was going to say was not personal, Jesus calls the individual to whom He speaks by his name, "Simon." Nay, He distinguishes the Simon to whom He addresses Himself, from the Simon who was the brother of Thaddeus, he calls him "Simon, the son of Jona."

"That in these words," say the Protestant commentators, Patrick, Louth, etc., "our Lord doth speak

not in general to His Apostles, but in particular to Peter; and that that promise was made particularly to him, seems evident from these considerations." *i. e.* from the consideration above proposed. ("A critical Commentary," p. 123. Phila. 1848.)

As Peter is the translation of Cephas (John i: 42), and Cephas means "*a* rock" (see Gesenius, Hebr. Lexicon, p. 347, Cambridge Univ. Press, 1825), the text runs as follows: "Thou art a Rock, and upon this rock I will build my Church." Christ, then, built *His Church*, and therefore "the whole Church, the Catholic Church," upon this "Rock." Is this Rock Peter? Does Christ by the pronoun "this" designate the man, whose name he had changed from "Simon, the son of Jona" to "the Rock?" Evidently, for when the same noun is used in two immediately connected members of the same sentence, it cannot designate one person or thing in one of the members, and a totally different person or thing in the other. Human speech is not a mockery and a snare. Were we to say: Dr. Stearns is a Protestant minister, and this Protestant minister wrote a book against the Archbishop of Baltimore; who would understand us to mean that not Dr. Stearns but another Protestant minister wrote the book in question? And so in the words of Christ: "Thou art *a* rock, and upon *this* rock I will build My Church," the pronoun *this cannot designate* any other rock, than that

just mentioned in the preceding phrase. But the rock mentioned in that phrase is Peter, not an abstract Peter, but the man Peter, Simon the son of Jona, the man who had just made an act of faith in the Messias.

Now to be the rock on which Christ built His Church, is to hold the same relation to that Church as the foundation does to the superstructure. The foundation gives unity, solidity, immobility. Let the foundation break, and the house totters in fragments to the ground. Therefore, in the Architect's plan, Peter was to be the element of unity, which is the first principle of symmetry and order, and the element of strength, which is the first principle of permanency. Now the Church is a society complete in itself; and as every society, primarily and essentially, is one, strong and complete, through its supreme jurisdictional authority alone; so to Peter, the foundation, the first principle of unity and strength, Christ gave supreme jurisdictional authority, and consequently a primacy of jurisdiction and power.

What has the Doctor to say against this argument? First, he finds fault with the translation of the text, though it is the translation commonly given by Protestants as well as Catholics. He would have us say: "Thou art rock," not "*a* rock." We have already quoted the Hebrew Lexicon of the Protestant Gesenius. If the Doctor know Hebrew, he will there find that the word Keph or Kephas

means *a* rock. He would also consult with advantage some of the best Protestant commentators,—A. Clarke, for instance, Whitby, Hewlett, Burkitt, and others; all of whom, in their Commentaries on the text, translate Kephas by "*a* rock." As he builds his whole argument on this false supposition, and as that argument, even supposing the foundation to stand, is absurd enough to refute itself, it would be wasting space to follow him farther.

But he holds, besides (p. 113), that all those who think Peter the rock, on which Christ built His Church, are "off the track." Tertullian, then, is "off the track." "Was anything," he says, "hidden from Peter who is called the rock, whereon the Church was to be built?" (De Præscript. n. 21.) Origen, too, that "man of vast learning," is, nevertheless, "off the track:" for he says: "The supreme power to feed the sheep was given to Peter, and the Church was founded on him as on the earth" (In Ep. ad Rom. l. 5, n. 10). St. Cyprian, Bishop of Carthage, in one of his letters addressing Pope Cornelius says: "Peter, on whom the Church had been built by the Lord, and speaking one for all, and answering in the name of the Church, says: 'Lord to whom shall we go?'" (Ep. 55, ad Corn., n. 7.) How did it happen that St. Jerome, though one of the greatest commentators of Holy Scripture, so blindly wandered "off the track," where he says that it was "the Apostle Peter upon

whom the Lord built his Church"? (Ep. 41 ad Marc. n. 2.) Was St. Chrysostom wandering off the track, when he declared: "When I say Peter, I name that unbroken rock, that unmovable foundation"? (De Pœnit. Hom. 3, n. 4.) St. Cyril of Alexandria, sad to say, has also wandered off the Doctor's "track." "Christ," he says (L. 2, in c. i. Joan. v. 42), "was pleased to call him Peter, by an apt similitude, as the one on whom He was about to found His Church." So did Sts. Ambrose and Hilary. "When Christ," says the former (De Fide, l. 4, c. 5), "styled Peter a rock, He pointed out the foundation of the Church." And St. Hilary thus addresses Peter: "O thou foundation of the Church, happy in the new appellation which thou receivest; O rock! worthy of that building which is to destroy the infernal laws" (Comm. in Matth. c. 16). St. Gregory of Nyssa follows in the same mournful procession (De S. Steph. Or. 2), for he says: "Peter is the firm and most solid rock on which the Saviour built His Church." St. Augustine is no better off: "Peter, who a little before had confessed Him the Son of God, and in that confession had been called the rock, upon which the Church should be built, a little afterwards, as the Lord is speaking of His future Passion, says, 'Be it far from thee, O Lord'" (In Ps. 69, n. 4).

Not only our Forefathers but Protestant commentators also have gone "off the track." J. Hewlett

(Commentaries on Holy Scripture, p. 104, London, 1816,) says "upon this rock" means: "upon thee [Peter] as upon a rock." And in the Critical commentary, quoted above, by Whitby (p.123), we read: "That Christ here promised to build His Church upon St. Peter, seems evident." "It seems *a desperate undertaking*," says Marsh, "to prove that our Saviour alluded to any other person than to St. Peter, for the words of the passage can indicate no one else. (Comparative View, app. n. D.) And Bloomfield (Comm. in loc.) testifies that this is the interpretation of "almost every modern [Protestant] *expositor of any note*." Rev. J. S. Thompson is not less explicit: "Protestants have betrayed unnecessary fears, and have, therefore, used all the *hardihood* of *lawless criticism* in their attempts to reason away the Catholic interpretation." (Monotessaron, p. 194. Baltimore, 1829.)

Dr. Stearns (p. 115) says that the Archbishop very well knows that Cyprian and Jerome and Chrysostom, and Cyril of Alexandria, and Ambrose, and Hilary, and Augustine, "all agree in making something other than Peter the rock."

Now the Doctor well knows that the Archbishop could not "very well know" anything of the kind, for all these seven Fathers agree in making Peter the rock on which the Church was built. We do not deny that some of them, indulging in some moral or alle-

gorical application, have sometimes given the text another interpretation *also*. What more usual with writers, in all ages of the Church, to give a text a meaning which the Holy Ghost did not intend as the primary and obvious one? Now since loud-mouthed challenging seems to be so much to the Doctor's taste, he will surely not hesitate to take up this one, viz.: bring forward one—only one quotation from any of the Fathers, in which the truth of our interpretation *is denied*.

The Rev. Dr. (p. 118) asks "why did St. Matthew, in translating our Lord's words from Syro-Chaldaic . . . . into Greek, translate Kepha in the first clause by *Petros*, STONE, and in the last clause by *Petra*, Rock?" Really it would be hard to say, Doctor. Perhaps he was induced to do so by some such motive as were those naughty translators of the Doway version, who tampered with the Greek colon, and about which we will have something to say in the chapter on Purgatory. In the meantime this question puts us in mind of the conundrum, "Why are Millers' pigs fat?" The answer is the same, "Are they fat?" Did St. Matthew write in Greek? "Whether this Gospel," says the Protestant commentator Clarke, "were written originally in Hebrew or Greek, is a question by which the most eminent critics have been greatly puzzled and divided. The balance, however, is clearly in favor of a *Hebrew original*." (The New Testament,

Preface, Baltimore, 1836.) And according to Dr. Horne, this question has been contested among critics with no small degree of acrimony. Then he quotes the names of those who maintain that St. Matthew did *not* write in Greek but in Hebrew. "Bellarmin," he says, "Grotius, Casaubon, Bishops Walton and Tomline, Drs. Cave, Hammond, Mill, Harwood, Owen, Campbell, and A. Clarke, Simon, Tillemont, Pritius, Du Pin, Calmet, Michaelis, Storr, Alber, Grawitz, and others, having supported the opinion of Papias as cited by Irenæus, Origen, Cyril, Epiphanius, Chrysostom, Jerome, and other early writers, [maintain] that this Gospel was written in Hebrew" (Introduct. v. 2, p. 298, Phila., 1835). Dr. Horne might have also quoted Polycarp, Gregory of Naz., Eusebius, Augustine and others. It appears then, that the opinion of our Forefathers was that St. Matthew wrote, not in Greek, but in Hebrew; and so this at least is clear in the matter, that Dr. Stearns has taken as the foundation of an argument a proposition which is, to say the least, doubtful. The Doctor will find "chapter and verse" of the Fathers we have quoted, in a celebrated work published by Patrizi (De Evangeliis, Friburgi, 1853).

Is it true, moreover, that the word *Petros* means one thing and the word *Petra* another, as the Doctor seems to insinuate? No doubt *Petra* in its primary signification *means a crag*, while *Petros*, as distin-

guished from *Petra* means a large movable stone. But they are used the one for the other. *Petros* "is the same as *Petra*," says T. F. Schleusner in his Lexicon on the New Testament. The argument then remains in all its force, whether we read the words of our Lord in Greek or in Syro-Chaldaic. In both languages they express that Peter is the rock on which Christ built his Church; in both that Peter was thereby invested with a primacy of jurisdiction over the whole Church.

The Church of Christ has, no doubt, Christ Himself for foundation; but that does not prove that Peter was not, in Christ's design, to the Church, as the foundation to the superstructure. There are different strata and different foundations in rocks as in buildings. In the latter there is the natural foundation and the artificial one. We cannot better explain the relation of Christ and Peter, as foundations of the Church, than in the words of St. Leo: "As my Father has manifested my divinity to thee," he says, paraphrasing Christ's address to Peter, "I make known to thee thy excellencies: for thou art Peter, that is, as I am the inviolable Rock, who maketh both one, I the foundation, other than which no one can lay; nevertheless, thou also art a Rock, because thou art strengthened by my power, so that those things which belong to me by nature, are common to thee with me by participation" (Serm. 4 de

Assumpt. ad Pont.). So we quite agree with the Doctor that every one of the Twelve were foundation stones, built on the Foundation Rock. We quite agree that the walls of the "Holy City of Jerusalem" had the twelve Apostles for foundations; but we might as well conclude that because it had twelve gates with the names of the twelve tribes written thereon, therefore the Sceptre did not belong to Juda.

The Archbishop (p. 128) then draws a new argument in favor of Peter's Primacy from Matthew xvi. 19: "I will give to thee the keys of the kingdom of Heaven." "In ancient times," he says, "and particularly among the Hebrew people, keys were an emblem of jurisdiction. To affirm that a man had received the keys of a city, was equivalent to the assertion that he had been appointed its Governor. In the Book of Revelations our Saviour says that He has 'the keys of death and of Hell' (Rev. i. 18), which means that He is endowed with the power over death and Hell. In fact, even to this day, does not the presentation of keys convey, among ourselves, the idea of authority?" This statement of the Archbishop's is endorsed by eminent Protestant writers: vide Henderson, in loco, Parkhurst, in voc., Bloomfield, in Matthew xvi., Kuinoel, ibid.; and Arnold, "Fragments on the Church," pp. 35–6, says: "To bind and to loose

. . . express a legislative and judicial power. . . . . But such a legislative and judicial power is a power of government; government, in fact, consisting mainly of these two great powers, the legislative and judicial."

Dr. Stearns (p. 119) says that the promise proves nothing, because it was not restricted to Peter, but was extended to the other Apostles also. Indeed! Then what is the meaning of the phrase: "*To thee* I will give the keys"? St. Optatus evidently did not think so, when he wrote: "For the sake of unity St. Peter . . . . deserves to be placed at the head of all (praeferri) the Apostles, and he ALONE received the keys of the kingdom of Heaven which he was to communicate to the others." (De Schism. Don. l. 7, n. 3.) We do not deny that Christ gave to the other Apostles the power of bind ing and loosing. But we do deny that this powe was to be exercised independently of him, who wa the Rock of His Church, and who had personally r ceived the keys. "Whereas Peter alone," says S Leo, in the sermon above quoted, "received ma things, nothing passed unto any one else with his participation in it. . . . . Out of the whole wo the one Peter is chosen to be set over both the c ing of the nations and *over all the Apostles* and the Fathers of the Church, that, although in people of God there be many priests and many s

herds, Peter may rule all as made his (*proprie*), whom Christ also rules by supreme headship (*principaliter*). . . . And if It (the divine condescension) willed that other rulers should have something in common with him; never has It given, but through him, whatsoever It denied not to others . . . . . When it is asked what is the opinion of the disciples, he is the first, in the confession of the Lord, who is the first in the apostolic dignity. . . . . In Peter, therefore, the fortitude of all is defended, and the help of divine grace is so ordered, that the firmness which through Christ is given to Peter, may through Peter be conferred on the Apostles."

Dr. Stearns, with his usual blustering assurance, affirms without proof, that this power of the keys "was exercised by Peter once for all, so far as the Jews were concerned, when he opened the kingdom of Heaven to them on the day of Pentecost; once for all, so far as the gentiles were concerned, when he opened the kingdom of Heaven to them in the person of Cornelius and his household. That was the whole extent of his Primacy in the matter of the keys" (p. 119). This is a gratuitous assertion, but, *ipse dixit.*

We come now to the *fulfilment* of this promise. This fulfilment, the handing over of jurisdictional authority took place after the resurrection. St. John relates the *incident in the 21st* chapter of his Gospel.

After speaking of the miraculous draught of fishes, and recording Peter's ardor and impatience to be with the Master (v. 7), he continues thus (vv. 15–17): "When, therefore, they had dined, Jesus said to *Simon Peter:* Simon, son of John, lovest thou me *more than these?* He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He said to him the third time: Simon, son of John, lovest thou me . . . . And he saith to him: Lord, thou knowest all things: thou knowest that I love thee. He saith to him: Feed my sheep."

Now it is beyond dispute—nor does Dr. Stearns deny it—that under the metaphor of lambs and flock lies the same meaning as under the metaphor of the sheepfold in John, x., *i. e.*, the Church of Christ, the whole Church and "the several members of it." But what Dr. Stearns would deny is that the word *ποιμαίνειν to feed, to drive to pasture, to rule,* implies supreme legislative and administrative authority. Had "The Good Shepherd," "The Shepherd and Overseer of Souls" (I. Pet. ii. 25) such an authority? Then so had Peter; for he is to discharge the very functions, though as a subordinate and delegate, described in John x. He is to be a "captain that shall

rule" (*ποιμανεῖ*, Matth. ii. 6,) like his Master. He is to be such a shepherd as was of old the king, the *ποιμὴν λαων*; for the Church is a "Kingdom." To him it was given to feed the flock in the same way that David was to "feed (*ποιμαίνειν*, Ps. lxxvii. 71) Jacob, his servant, and Israel his inheritance"; to "feed (*ποιμανεῖς*, 2 Kings, v. 2) His people, Israel"; that Christ was to "rule (*ποιμανεῖς*, Ps. ii. 9) the Gentiles with an iron rod." Cf. 2 Kings, vii. 7; Ps. xxii. 1; Is. xl.11; Jr. xxiii. 2, etc.

From a comparison of these and similar texts it is clear that in biblical language, nay, in the language of all pastoral peoples, there was no more common metaphor to express *universal* and *supreme* dominion, both legislative and administrative, than that of the shepherd in relation to his flock and, above all, than that included in the word *ποιμαίνειν*. So evident is this to scholars, that such Protestants as Schleusner, "Græco-Latinum Lexicon," S. T. Bloomfield, "English Notes on the Greek Testament," and Arnold, "Fragments on the Church," are compelled to confess it. This last-mentioned author says (p. 26):—"This term of feeding, as a shepherd feeds his flock, is one of the oldest and most universal metaphors to express a supreme and at the same time, a beneficent government." If, then, the other Apostles were members of Christ's Church, though holding the same relation to the

other faithful as the sheep to the lambs; we fail to see what Dr. Stearns, with his usual elegance and delicacy, calls (p. 120) "a bull both Papal and Irish," in the assertion that Peter, the supreme pastor, was to feed both the flock and its shepherds.

But that Peter received authority over the other apostles, is evident not alone from the fact that they were members of the Church of which he was the authorized leader, but especially from the following considerations. Christ spoke to Peter alone, to the positive exclusion of the others: "lovest thou me *more than these?*" He was *sent* in common with the others (John xx.), while he here receives a special mission. He is addressed in an unusually solemn and impressive manner. Thrice he is called upon to make an act of love, and after each Christ commends to his care the object dearest to Him on earth, His church, the fruit of that other love whose outcome was his passion and death. As a reward of his faith, He gave him the promise of the Primacy; as a reward of his love, the fulfilment of that promise. To no other was such a promise made, to no other was its fulfilment given. "Peter is ordered," says St. Ambrose, "to feed, not the lambs as at first . . . . but the more perfect sheep, in order that he who was the more perfect might have the *government.*" (In Luc. l. 10, n. 176.) And St. Basil (Const. Monast. c 22, n. 5). The spiritual "ruler is none else than one who

represents the person of the Saviour, and offers up to God the salvation of those who obey him; and this we learn from Christ himself, in that he appointed Peter to be the shepherd of His church *after Himself.*"

With these proofs of Peter's Primacy in our hands, we can understand what would be otherwise inexplicable, viz.: Why Christ changed his name, and his alone, into "The Rock;" why the Evangelists, wherever they speak of the Apostles, speak of Peter by name, while they speak of the others in globo. "Simon, and they that were *with* him" (Mark i. 36). "Peter and those that were *with* him said" (Luke viii. 45). "They said to Peter and to the rest of the Apostles" (Acts ii. 37). Cf. Mark xvi. 7; Acts ii. 14–29. We understand why Peter is the only Apostle put in this relation to the rest; why he is the first to address the Jews in Jerusalem, or to make converts from the gentiles; why it is Peter who points out to the Apostles the duty of choosing a successor to Judas; why in the Apostolic Council of Jerusalem, Peter's sentiments are recorded first; and, finally, we understand why Peter's name always stands first in the lists of the Apostles (Matth. x. 2–5; Mark iii. 16–19; Luke vi. 14–16; Acts i. 13); and why he is called by St. Matthew *the first Apostle.* Dr. Stearns admits that this is "undoubtedly true," and that "it undoubtedly points to a Primacy of some sort" (p. 121). Of

what "sort" this Primacy was, whether of honor only, or of authority also, whether he was to command, or merely to preside, we leave our readers to judge.

Let us now examine the objections of the Doctor, not against the arguments, but against the doctrine. At p. 125 he writes: "Paul withstanding Peter to the face (Gal. ii. 11) *is* an objection: because it was *not* on a point not affecting doctrine that he withstood him, but on a point affecting doctrine, and because it was an encroachment on Paul's jurisdiction, to wit, over the Gentiles." The Doctor here, as elsewhere, is, to use his favorite expression, in "the teeth of the Fathers." Tertullian, for instance, explicitly declares that "If Peter was blamed, *certainly* it was for a fault of conduct, not of preaching" (De Praescript. c. 23). St. Peter had long before admitted the Gentiles into the Church (Acts x. 48). But out of regard for the feelings of the circumcised converts, he pursued a line of conduct at Antioch, which they mistook for an approval of their error. Accordingly Peter's fault, if fault there were, amounted to this: that having, with the best intention, done what was not forbidden, he had not foreseen what others might thence infer. Can this be thought either a dogmatic error, or a proof of his not holding supreme authority? St. Gregory the Great did not think so. "Peter was silent," he says, "that he who was *first in Apos-*

tolic dignity might be first in humility" (l. 2. Hom. 6, in Ezech.) And St. Augustine: "A rarer and holier example Peter gave to his successors in that he did not disdain to be corrected *by his inferiors*" (Epist. 82, ad Hieron.) And St. Jerome himself: "If any one thinks that Paul really withstood the Apostle Peter, and for the truth of the Gospel intrepidly did an injury to one that was *over him*, this will not stand for him, that Paul also himself was made a Jew to the Jews, and will be held guilty of the *same dissimulation*." Then he mentions an opinion which was defended in his time, but which he does not himself follow. "There are," says he, "some who do not think that the Cephas, of whom Paul here writes that he withstood him to the face, is the Apostle Peter, but another of the same name who was one of the seventy disciples." (Comment. in h. l.) This was also the opinion of Clement of Alexandria, as Eusebius testifies. And even to this day there are commentators who hold it (see T. W. Allies, "St. Peter, his name and office." London, 1852.)

Dr. Stearns informs us (p. 126) that "the order of the names of the three 'pillars' of the Church in the ninth verse of this chapter 'James and Peter and John' is a hard nut for the Roman commentators to crack;" that "the Rhemish annotator *dishonestly* changes the order, putting Peter first and John second."

It is really sad to see a man of Dr. Stearns's years and position so ready to make such charges. Can it be possible an "examining chaplain" is unacquainted with the Protestant critic, Tischendorf? Now Tischendorf (N. T. Graece, Lipsiae, 1872, p. 635), gives the names of no less than *eight* of the oldest MSS. or *Codices* of the Holy Scriptures in which Peter's name is written first in the text; and he quotes the old Syriac, the Coptic, the Armenian, and the Ethiopic old versions as keeping the same order. It were not too much to expect from the man, chosen by his ecclesiastical superiors to defend their common cause, to be conversant with a commentator so famous as the Protestant Grotius. Now the latter writes thus: "In that most ancient of MS. the name of Cephas is not placed between that of James and John, and *this I consider the more correct.* Nor is it according to usage that he who is the Head of the college [apostolic] be named in the middle place . . . . Besides the ancient writers, when treating of this place (the text in question) name Peter in the first place" (Comm. in loc). Of course it is not difficult to explain why Dr. Stearns is unacquainted with the practice of these "ancient writers." In order, therefore, to fill up the *lacunae*, left in his mind by Hall & Co., as well as to save him all *improbus labor* in the evening of his life, we will quote "chapter and verse" of a few of the "ancient writers," "Our Forefathers": Ter-

tullian (contra Marc., l. 4, c. 3); Chrysostom (in c. 2, Ep. ad. Gal., n. 2); Ambrosiaster (Comm. ad. h. l.); Ambrosius (De interp. Job. l. 1, c. 5) Augustinus (Comm. ad. l., n. 13.); Jerome, in his commentary, and others, all read "Peter, James and John." He might also, with no less ease than advantage, turn to Estius' "Commentary on St. Paul's Epistles." He will there see how easily a "Roman Commentator" can crack the portentous "nut."

At p. 127 the Doctor continues: "I object to the authoritative Primacy of Peter, that the other Apostles were not aware of it, which they must have been if he had exercised it over them." And he proves this proposition from two texts of Scripture—first, from Matth. xviii. 1, where we read that they came to Jesus, sometime after he had promised Peter the keys, with this question: "Who is the greatest in the Kingdom of Heaven." He argues: "They saw no primacy of authority in the power of the keys," or they would never have asked that question. He finds another objection in Acts (viii: 14): "Now when the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent to them Peter and John." From these words the Doctor argues thus: "The sender, I take it, is not inferior in authority to the sent." But the other Apostles were the senders, Peter one of the sent. Therefore the other Apostles were not inferior in authority to Peter.

Dr. Stearns thinks that the very nature of the question: "Who is greatest in the Kingdom of Heaven?" shows that the Apostles were not aware (at least *at the time it was asked*) of the Primacy of authority over the Church, promised to Peter. The Protestant Bloomfield does not think so. "The disciples," he says (Comm. in loc.), "seem to have desired to know, not who should be greatest, but who should be greater, and fill the more considerable posts *in the Court of the Messiah:* the notion common to all the Jews, that the Messiah would erect *a temporal kingdom.*" And he is borne out in his opinion by the Greek reading of the text. For the disciples did not ask, "who will be the *greatest?*" but "who will be greater (*μείζων*)?" St. John Chrysostom says that they were well aware of Peter's Primacy of authority. And he proves this, not only from Matth. xvi, 19, but from this very text. He begins his argument from the last verse of the preceding chapter, where Jesus tells Peter to pay tribute "for *me* and *you.*" He says that the others were jealous of the Master's preference of Peter, not only on this occasion, but on many others, and that they were irritated at Peter's assurance and freedom of speech. And, he continues: "They did not say openly: Why dost thou put Peter before us? is this fellow (*μείζων*) greater than we? For they did not dare. But they put the question indefinitely, 'Who

is greater?'" (Hom. 58 in Matth. n. 2.) So far then as this text is concerned, we have no proof that the Apostles were not aware of Peter's Primacy of authority. Nay, even were we sure that *at this time* they were not aware of such a Primacy, we would not be justified in concluding that such a Primacy did not exist, much less that they were *never* aware of its existence. The "Teacher of all Truth" had not yet been sent.

We cannot say the same in regard to the other text brought forward by Dr. Stearns. If when the Apostles who were at Jerusalem *sent* Peter and John they were unaware of the Primacy in question, we give up the case, for they had already received the "Teacher of all Truth." But Dr. Stearns's argument rests entirely on a principle, which he wrongly takes as absolutely and universally true. "The sender," he says, "is not inferior to the sent." Now in the Book of Joshua (xxii. 13–14, Protestant version), we read: "And the children of Israel *sent* unto the children of Reuben. . . . . Phenehas, the son of Eleazar, the Priest, and with him ten *princes*, of each chief house *a prince* throughout all the tribes of Israel; and each one was *an head* of the house of their fathers among the thousands of Israel." Were the senders not inferior to the sent? Again, Acts (xv. 2): "When, therefore, Paul and Barnabas had no small dissension with them, they [the faithful of Antioch]

determined that Paul and Barnabas should go up to Jerusalem unto the Apostles and Elders about this question." Will Dr. Stearns maintain that the faithful were not inferior to Paul and Barnabas? Our last illustration we take from Josephus (Antiq. Heb. l. 20, c. 8), who relates that the Jews living in Jerusalem, in order to settle some differences that had arisen between themselves and Agrippa, *sent* to Rome Ismael, the High Priest, with ten of the principal Jews. Was the High Priest not superior to them that sent him? It is false, then, that the sent is never superior to the sender. Of course if we were arguing the point with a man who loved rhetoric less and logic more; we would not waste paper on such trivial objections; we would be content to answer this latter difficulty by a simple distinction. The sender who sends as having authority to send in such a manner that the sent is not free not to obey; such a sender is not inferior to the sent; but the sender who cannot call for obedience may be inferior to the sent, over whom he is not in authority. Peter was sent because, being *superior*, he was considered the fittest adversary against an opponent like Simon Magus, especially when aided by the eloquence of "the disciple whom Jesus loved."

"I object again," says the Doctor (p. 128), "to the *authoritative* primacy of Peter, that he was not himself aware that he possessed it." And he proves this

formidable assertion—how do you think, reader?—from the fact that Peter makes no mention of his being "the Commander-in-chief" in either of his Epistles.

"The *Argumentum e Silentio*," that is, a negative argument, says the Protestant Dr. Davidson, "is of no weight" (Introduction, vol. 3, p. 363). We might as well argue that because Peter makes no mention of his primacy of rank and honor, he had none such: yet Dr. Stearns (p. 121) seems to grant it.

The Doctor says (ibid.) that "it would have been specially germane to his [Peter's] subject" to mention his Primacy. Granted, what then? Was St. Peter, or, rather, the Holy Ghost, for he is the author of these two Epistles, obliged to say *whatever* "was germane to his subject"? It was not necessary that he should begin with "I, Peter, your Commander-in-chief." The faithful knew the chief articles of the faith. And Peter's Primacy was one of them.

"Such," Dr. Stearns concludes, "are some of the chief objections which the Archbishop has very prudently (or very ignorantly) failed to bring before his readers." Plaudite cives!

The next point to be considered is a question of fact. The Archbishop (p. 129), commenting on Gal. i. 18: "I went to Jerusalem to see Peter, and I tarried with him fifteen days," argues that St. Paul's object in undertaking so long a journey at that juncture

was not to pay an idle visit of ceremony, but to testify his respect and honor for the Chief of the Apostles. And he quotes Chrysostom, Jerome, and Ambrose, as his warrants for such an interpretation. Dr. Stearns tells us (p. 130) that "did St. Chrysostom say what is imputed to him, he would be letting his rhetoric get the better of his lexicology. *But he does not say it.*" Well, it would seem he did, Doctor. These are his words: "St. Paul who was so disposed with respect to all, knew *how great a prerogative Peter ought to enjoy*, and reverenced him most of all men, and was disposed towards him as he deserved. And this is a proof. The whole earth was looking to Paul; there rested on his spirit the solicitude for the churches of all the world. A thousand matters engaged him every day; he was besieged with appointments, commands, corrections, counsels, exhortations, teachings, the administration of endless business: *yet giving up all these, he went to Jerusalem.* And there was no other occasion for this journey, save to see Peter, as he says himself: 'I went up to Jerusalem to see Peter.' Thus he honored him and placed him before all men" (Migne P. G. V. 51, p. 378). Chrysostom *did* say what the Archbishop attributes to him. But what is amusing is that, just *thirty-three lines* further down, Dr. Stearns, forgetting what he had so positively affirmed, informs us with the same as-

surance, that "*it is true* St. Chrysostom says the visit was made because Peter was the Chief of the Apostles."

But at p. 131 he raises another issue, connected with this, however. He says, speaking of Chrysostom and Ambrose, that "their opinion is of no more value than the opinion of any man of equal scholarship and judgment at the present day, seeing they both came on the stage three hundred years after Paul and Peter had left it."

Let us then whistle Ambrose and Chrysostom down the wind and follow this "man of equal scholarship and judgment, who came on the stage *eighteen hundred* years after" to play at biblical criticism and Greek lexicology against Ambrose and Chrysostom.

It would be useless to go through the farrago he gives us apropos of this question. For instance, that St. Paul "had not yet founded a single Church." This he asserts as a patent truth, though it is a very obscure question, what St. Paul was doing, during the three years which elapsed between his conversion and his going up to Jerusalem to visit Peter. Dr. Stearns says that St. Paul did not go *to learn* of Peter. Of course he did not. Why that is just what St. Paul himself is affirming throughout this first chapter, viz.: that he is "an Apostle not of men, neither by men, but by Jesus Christ" (v. 1).

Nor is that the question, but this: Did St. Paul go to see St. Peter, because he was a man to whom respect and honor was due? That is all the Archbishop affirmed. And that is just what the Doctor has not been able to refute.

But this is not the only proof of the Doctor's love for mixing up distinct questions. "Suppose," he writes (p. 132), "he [the Archbishop] had made out his case and proved Peter's Primacy, in his sense of the word, still it is nothing to his purpose, unless he can prove that that primacy passed to the Bishops of Rome as successors to Peter. To that proof, therefore, he now addresses himself." Here the Doctor quotes "one whole page and seven lines of another page" from the corresponding chapter of the Archbishop's book and concludes (p. 134): "His whole proof that the primacy descended to the Bishops of Rome is contained in the eight paragraphs above quoted." We deny that the Archbishop in his chapter on "the Primacy of Peter" addresses himself to this proof. He treats of this in the following chapter; knowing perfectly well that these two questions are quite distinct. His object in the present chapter was to prove Peter's primacy; and if this is proved, how can the Doctor say that "it is nothing to his purpose?" It is to the Doctor's "purpose," however, to create confusion in the minds of those especially who are not professed controversialists.

The space at our command will not allow us here to examine into the question of Peter's residence in Rome. This question has been treated over and over again. We will be satisfied with quoting the testimony of some of the most eminent Protestant writers.

Dr. Stearns (p. 262), speaking of the German Historian Gieseler, says that "his '*Text-book of Church History*,' is recognized among scholars as a standard authority, etc." Our first citation then shall be from this same Gieseler, (*vol. I., p.* 78, *Edinburgh*, 1846.) "In the middle ages the Waldenses denied . . . . that Peter had ever been at Rome. In this they were followed by Matth. Flacius, Claud. Salmasius, and Fred. Spanheim, *all obviously entangled by party feeling* (italics ours). Several moderns, resting on a scientific basis, have made the same assertion, particularly Eichhorn, Baur, Mayerhoff. Neander, and Winerwaver. On the contrary, the old tradition is defended by Credner, Bleek, and Olshausen. . . . If, according to Baur, this tradition proceeded from Judaizing Christians at Rome, for the purpose of exalting Peter above Paul, we cannot understand how the fabrication did not forthwith meet with a decided contradiction from the adherents of Paul at Rome, nor how Caius, a disciple of Paul, is a leading witness for its truth." Dr. Whiston, in his *Memoirs* (London, 1750), says:

"Mr. Baratier proves in his first chapter, most tl
oughly, as Bishop Pearson had done before h
that St. Peter was at Rome. This is so clea
Christian antiquity, that it is a *shame* for a P
estant to confess that any Protestant ever de
it." "It is the universal testimony of traditi
says Dr. Th. Schaff, another Protestant, "that P
labored last in Rome . . . and [this] is so
times, either from *polemic zeal* against the Pap
or from *historical scepticism*, called in question.
by the great majority of Protestant historians
main fact has always been admitted" (Hist.
the Apost. Church, p. 362, New York, 1853).
same is the opinion of Dr. Davidson. "In lo
ing," he says, "at the entire collection of evide
we cannot doubt that Peter went to Rome, wor
with Paul, and was put to death under Nero. .
It was never doubted that Peter suffered at R
till the time of the Waldenses;" then he qu
several Protestant writers who are of the same o
ion, besides Gieseler, and those already cited
him, Mynster, Schott, Neudecker, Von Cölln, Wi
schman, Wieseler, Lardner, Burton, Greswell,
etc. (Introduction to the New Testament, p. 3
London, 1851.)

Now the fact attested by all antiquity being
mitted, that he was in Rome, by the showing of
same tradition, it can be proved to evidence that

established his See there. Thus St. Cyprian calls the Roman See the "See of Peter." (*Ep.* 55, *ad Cornel. n.* 14.) St. Optatus says that "in the City of Rome, on Peter first was an Episcopal chair conferred. (*De Schism. Donat.* l. 2, n. 2.) St. Siricius speaks of the Roman Bishops as "the heirs of Peter's administration." (*Ep.* 1 *ad Himer. n.* 1.) St. Jerome calls Pope Damasus "the successor of the Fisherman," and his chair "the chair of Peter" (*Ep.* 15, *ad Damas. n.* 2), and elsewhere the same holy Doctor declares "that the Apostle Peter, by nation a Galilean, the first High-priest of the Christians, when he had first founded the Church of Antioch, proceeds to Rome, where, preaching the Gospel, he continues for twenty-five years, Bishop of that city. (*Chron. ad Ann.* 40.) St. Augustine calls Linus, the Roman Bishop, "the successor of Peter" (*Ep.* 53, *ad Gener. n.* 2); and adds: "In the Catholic Church . . . . the succession of priests from the see itself of the Apostle Peter even to the present Episcopate holds me." (*Cont. Ep. Manich. n.* 5.) Omitting many others, we conclude with that of St. Leo. Addressing the Romans he speaks thus: "For the celebration of your solemnity, not only the apostolic, but also the episcopal dignity of the most blessed Peter concurs, who does not cease to preside over his own See, and obtains its unfailing union with the eternal Priest. For that solidity, which he himself being made a Rock received from

Christ, he transmitted to his heirs likewise. (*Sermo. 5, in Anniv. Assumpt. n.* 4.)

These testimonies of our Forefathers, to which many more might have been added, show to evidence that Peter established his See in Rome. What then will the author of the "Faith of our Forefathers" say? Is he not in contradiction with their teaching? Oh, but "they are all off the track!" "their opinion is of no more value than the opinion of any man of equal scholarship and judgment at the present day;" "their testimony is good for nothing." Nay, even St. Jerome, our "Examining Chaplain" pronounces in the words of a disguised Calvinist to be a man who indulges his "bile, because he had been slightingly received in Rome." Not only to our Doctor, but also to all earnest and candid enquirers after truth, do we address that touching appeal of St. Augustine:

Venite fratres si vultis ut inseramini in vite, etc.

"Come brethren, ye who wish to be engrafted in the Vine. Ah the grief to see you lying so, lopped off! Reckon up the priests even from the Chair of Peter, and behold in that long line, who succeeded whom. That Chair is the rock, which the proud gates of hell do not overcome. All ye then who love peace judge and decide." (Ps. ctr. partem Donat.)*

* It is lack of space, rather than want of materials, that prevents us from exposing more of the errors and inaccuracies contained in this chapter of Dr. Stearns. Thus, for

CHAPTER X.

THE SUPREMACY OF THE POPES.

A TWOFOLD demonstration, the one *a priori*, the other *a posteriori*, is employed to prove that the Popes enjoy supremacy in the Church of Jesus Christ. *A priori* we prove it by showing that independently of his personal privileges, privileges common to the rest of the Apostles, Peter received from Jesus Christ certain official prerogatives, so necessary to the essential constitution of the Church, that without them we could neither conceive nor recognize the Church as instituted by Christ. Rightly, then, does the Archbishop conclude: "The Church did not die with Peter, but was destined to continue till the end of time. Consequently, whatever official prerogatives were conferred on Peter, were not to cease at his death, but were to be handed down to his successors from generation to generation (p. 132). Dr.

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instance, we met with the strange opinion given by him as an undoubted fact, that St. James, brother of our Lord, author of the Catholic Epistles, and Bishop of Jerusalem, was not one of the Twelve. Of this opinion the Protestant Dr. Cave says that "the story of three that were called James, viz., James the Great, James the Less, and James Bishop of Jerusalem, is a great mistake, and built upon a sandy bottom" (Life of James the Less, p. 144).

Stearns rejects this reasoning, asserting that there are no official privileges conferred upon the Head of the Church, but only personal privileges granted to the person of Peter. "The Supreme Ruler of the Church is not and was not Peter. There is another King, one Jesus, the same whom Peter himself calls . . . . . the Prince of Pastors. It needs no other, and accordingly it never has had, and we may rest assured never will have any" (p. 143). Yet, notwithstanding Dr. Stearns's assertions, there are hundreds of millions of Christians, who believe that there is, that there always has been, and always will be, besides the Divine invisible Ruler of the Church, ever-living in Heaven, a visible Head also, His Vicar on earth, the Bishop of Rome. In the foregoing chapter we have shown, not only the need of such a head, but we have also proved to evidence that Jesus Christ actually appointed this Head. We can therefore conclude, with St. Cyprian, that he deceives himself who believes he is in the Church of Jesus Christ, while separated from the principle of its unity, the Supreme Pastor of Rome.

Another of Dr. Stearns's objections is, that even granting Peter had official privileges to be handed down to his successors, it is not yet proved that the Roman Pontiffs are Peter's successors; nay, more, that it is not yet proved that Peter was ever in Rome. Both these facts having been proved in our chapter

on *the Primacy of Peter*, Dr. Stearns will, we trust, be satisfied.

The privileges of St. Peter, says the Archbishop, are inherited by his successors, the Bishops of Rome, "just as the constitutional powers given to George Washington have devolved on the present incumbent of the Presidential chair" (p. 132). The acuteness of Dr. Stearns finds a flaw in this illustration. "The flaw is in this, that . . . . . the "constitutional powers were given, not 'to George Washington,' but to the 'President of the United States,' which George Washington was *not* at that time" (p. 143). Dr. Stearns must needs then have reasoned in the following manner: Peter had no powers to transmit to his successors, if before being himself invested with them, the headship of the Church was not separately established by our Lord. But we do not find this headship separately established. Therefore, Peter had no powers to transmit to his successors. Pity, indeed, that Dr. Stearns could not give a piece of advice to our Lord Himself! When Jesus Christ was appointing Peter Head of His Church, by the fact itself of conferring upon him the very powers which constitute his Headship, had Dr. Stearns been present, he would no doubt have said with reverent freedom: You are not choosing the right way, the way which will hereafter be adopted by the founders of the United States Confederation. You should begin

by first establishing the Headship; and then make yourself, or rather leave to us the election of the Head.

So much for Dr. Stearns's objections to the *a priori* demonstration of the supremacy of the Popes.

The demonstration *a posteriori* consists in the fact that this supremacy was always acknowledged and practised in the Church—a most decisive argument. If, at all times the Popes were acknowledged to possess the same powers of Primacy as Peter, if they always exercised these powers, then do they enjoy supremacy in the Church. But the fact is beyond all doubt. Therefore, the Supremacy of the Popes cannot be denied.

The major proposition is out of question, being admitted even by Protestants. To prove the minor, the Archbishop brings forward four classes of facts: the appeals of all the other Churches to that of Rome; the recognition of this supremacy by the Fathers; its vindication by Ecumenical Councils; and, finally, the conversion of every nation from paganism to Christianity, effected either by missionaries sent by the See of Rome, or by Bishops in open communion with that See. To confirm each of these points, the Archbishop alleges many and various facts, thus proving his assertion firmly. These instances Dr. Stearns opposes, either by absolutely denying them, or by giving such explanations as destroy their historical value. Here

he is cautious not to follow the Archbishop's enumeration step by step; but singling out some of the facts, examines them, and satisfied that he has proved them false, concludes with this epiphonema: "I have thus disposed of three of the Archbishop's instances. I might go on and dispose of the other five, but there is no need of it. *Falsus in tribus, falsus in omnibus*" (p. 150). Borrowing his epiphonema to turn it against himself, we might bring our criticism on this chapter to a close with the following argument: *Falsus in tribus, falsus in omnibus.* But in the preceding chapters we have shown Dr. Stearns to be *falsus in tribus;* therefore he is *falsus in omnibus,* according to his own reckoning, without further need of historical confutation. Still we rather prefer laying bare some of our Doctor's many falsities, the more fully to impress upon our readers' minds the cogency of the arguments, adduced by the Archbishop in proof of the Supremacy of the Popes.

To limit his field of investigation, the Archbishop confines his instances to the Eastern Church alone, whose independence from the Roman See is more at issue with Protestant divines than that of the Western Church, which, according to their theory, became subject to the See of Rome, not on account of its supremacy, but on account of the Patriarchate granted to Rome by Bishops and Emperors. But Dr. Stearns is not satisfied with this. Besides the Western

and Eastern Churches, he calls for arguments concerning the African Churches, "for the African Churches were not Oriental, and they expressly forbade appeals to Rome" (p. 145). This blunder in ecclesiastical history, that among the Western and Eastern Churches there were others, viz: the African Churches, not subject, according to our Doctor, either to one of the Eastern Patriarchs or to the Western Patriarch, the Bishop of Rome, we let pass as an oversight. Dr. Stearns is not obliged to know these details of ecclesiastical history, but only the great outlines, and that, too, only insomuch as they can support his Evangelical opinions. Thus he knows the 22d Canon of the Milevitan Council, from which he concludes that the African Churches "expressly forbade appeals to Rome."

Just two remarks on the falsity of this assertion. First, the Milevitan Council was held in the year 416. Were appeals made from the African Churches to Rome before this time? Yes, and many. Thus in the year 205, Montanus, Florianus and several others condemned in their respective dioceses, appealed to St. Zephyrinus, Pope. In 251 Privatus, condemned by the Council of Carthage, appealed to Rome. In the following year Fortunatus and Felix, condemned by St. Cyprian himself, set out for Rome to appeal to the Roman Pontiff. Two years later, Basilides and Martialis, deprived of their Sees by a provincial

Synod, appealed to St. Stephen, who annulled the Synodal sentence, and restored them to their Sees. True it is, St. Cyprian declared this decision invalid: but why? Because Basilides "deceived" (*fefellit*) St. Stephen; because he *fraudulently obtained* the restoration, as St. Cyprian states; but not because St. Cyprian did not recognize in the Pope the right of annulling a Synodal decision, nor in Basilides the right of appeal to the Pope. How could St. Cyprian deny this right, having himself requested Stephen to depose Marian, Bishop of Arles, and to appoint another in his stead; having forwarded to the Pope the Acts of the African Councils, and having, in the famous case of the "*lapsi*," appealed to the Church of Rome? Many other cases of appeal from the African Churches to the Popes followed those already mentioned;* and so frequent were they, that they became a real and practical source of disturbance to the African Bishops in the administration of their Churches. Every priest, every clerk, with complaints against his Bishop, appealed to Rome. To put a stop to this abuse, the Bishops enacted the 22d Canon of the Milevitan Council, which prohibits minor clerks from appealing "*extra mare*," but not the Bishops themselves, as is shown by the very

* For those, and for the cases stated above, see Lupus, *De Romanis appellationibus* Tom. 1, opp., where all the documents for each case will be found.

words of the Canon: "*It has also seemed good that the priests, deacons, and the other inferior clerks, in the cases they may have, shall appeal to the African Council alone.*" The addition, "*Sicut de Episcopis saepe constitutum est,*" ("as it has often been decided as to Bishops,") cannot be admitted as genuine, since St. Augustine, present at this Council, in his 43d Epist., refers to this Canon, and expressly says that the African Bishops may appeal beyond the sea, but clerks are all forbidden. The decrees of the Council being sent to the Pope and approved of by him, it became the lawful privilege of the African Bishops that they *alone* could appeal to Rome; and they did so.

To return to the Eastern appeals. The first case instanced by the Archbishop is that of the Corinthians, who, a little after the death of St. Peter, addressed themselves to St. Clement, for the settlement of their division and strife. This Dr. Stearns denies to have been a true appeal, because of the absence of courts, sentences, tone of authority and penalties. But this is merely quibbling on words. The ecclesiastical "*appellatio*" (appeal) is employed in a twofold manner, in a *strict* sense and in a *wide* one. *Strictly taken*, it signifies the removal of a cause from an inferior to a superior judge: *widely* taken, it means the referring to a higher superior for the decision of a controverted question, or for the adjustment of a difficulty. In

both cases the fact of appealing proves the supremacy of him, to whom the appeal is made, and his jurisdiction over the immediate judge or superior.

At any rate, this distinction is needless in the case of the Corinthians; for it was an appeal in the strict sense of the term, and with all the conditions required even by Doctor Stearns. Eusebius informs us (H. E. l. 3, c. 16) that there existed "*grave dissension*" among them; and this dissension, according to Hegesippus, developed itself into open "*sedition*" or "*rebellion*" (στασις means both); whilst Clement, moreover, assures us that this sedition went so far as to expel the priests (1. Epist., cap. 44). Their Church being in this condition the Corinthians had recourse to St. Clement, concerning their personal differences, as is manifest from the first words and entire context of Clement's letter. Now, why do they appeal to Clement, though nearer to them there were many flourishing Churches in Asia, nay, though St. John the Apostle was himself at Ephesus? His fame had filled the Eastern Christian world, and his charity and meekness might well have prompted them to have recourse to him on this occasion. What then made them have recourse to Clement less renowned and in a distant land? To this question no other answer has been given, no other can be satisfactorily given, but this: that the Corinthians knew

St. Clement, and no other, to be the Head of the Church.

In answer to their call St. Clement taught them the divine truths, the knowledge of which they needed. In the very first sentence of his Letter he styles the authors of this schism *wicked* and *detestable*, and in the 3d chap. he continues: "Thus have the vile and disreputable risen up against the honorable and glorious, the foolish against the wise, the young against the old." In the 44th chapter he pronounces formal sentence on the point at issue, with all its motives, deciding that "they whom the Apostles appointed or who were afterwards appointed by other eminent men, with the consent of the entire Church; who have tended the fold of Christ blamelessly, with humility, peace and devotedness; who for a long time have deserved distinguished commendation of all; these, in our judgment, have been unjustly driven from their office." And he concludes, as a superior alone can do, with the following injunction: "Submit then (ὑποταγῆτε), ye who have laid the foundations of this sedition, submit yourselves to the priests, and receive correction unto atonement. Bowing the knee of your heart, learn to be subject; and cast aside all proud and haughty boasting of the tongue."

In this Letter, then, St. Clement reinstates the ejected priests by a formal sentence, which necessarily supposes jurisdiction; he commands the authors

of the sedition to be subject to the newly restored priests and to accept of the penance imposed, which necessarily supposes authority; he chides the guilty in the severest language, which necessarily supposes legal power of censuring. What else is required to prove that this Letter is a true answer to a formal appeal? Still Dr. Stearns has the audacity to assert that "throughout the whole Epistle there is not one solitary *command*, as distinguished from an *exhortation*. . . . . I distinctly challenge the Archbishop to point out a single instance of an assertion or implication of *jurisdictional* authority in it" (p. 148). To suppose Dr. Stearns to have penned the bold words without the intention of imposing on the good faith of his readers; we must suppose that he either never read the Epistle of St. Clement, or that he did not understand what he was reading.

The Archbishop's next instance of appeal is to Pope St. Victor I., regarding the proper day for the celebration of Easter. Dr. Stearns's ignorance on this question is very plain; whilst in his exposition at p. 148 and again at p. 151, his misrepresention of the facts is simply shameful. For the benefit of our readers we will give the true account of this fact, as derived from the best documents.

The celebration of the Pasch is of divine institution and was common among all Christians, though there was some diversity of opinion as to the day.

The Churches of Asia Minor celebrated it on the same day as the Jews, namely, on the fourteenth day of the moon after the vernal equinox, whatever day of the week it might be. The rest of the Churches (Euseb. H. E. l. 5. c. 23) celebrated Easter always on the Sunday subsequent to the Jewish Easter. Both customs were of apostolic origin. St. Peter, however, appointed *Sunday* to show that the Christian Pasch was not the Jewish commemoration of the Passover, but the Christian commemoration of the death and resurrection of Christ our Lord. All the Churches, excepting those of Asia Minor comparatively few in number, followed the day appointed by St. Peter. In Asia Minor the exception was made by St. John, the Apostle, in favor of the many converted Jews residing in that part. Accustomed from childhood to celebrate Easter on the 14th moon of Nisan, and being much attached to this usage, St. John allowed it to continue, changing, however, the meaning and manner of the celebration. The permission was temporary, the motive itself being but temporary.

The Roman Pontiffs were desirous from the beginning of establishing uniformity of discipline on this point in all the Churches; but as long as there was no question of faith or morals, they directed their influence only, and not their authority, to effect a change in the Churches of Asia Minor.

When St. Polycarp went to Rome to consult Pope Anicetus on various matters, Anicetus endeavored to persuade him to follow the old Roman custom, but without success. The Pope, unwilling to avail himself of his authority, allowed Polycarp to continue the custom of his Church without further interference (Iren. Epist. ad Vict. Migne, P. G.v. VII., p. 127). Still he publicly proclaimed the old Roman custom in a Council of ten Bishops, held in Rome, Polycarp being present. Soter, the successor of Anicetus, took the first authoritative step towards the desired uniformity, ordering all Asiatic Christians living out of their Churches, to celebrate the Pasch on the Sunday, on which the Romans solemnized it. A few years later under Victor I., the Montanists in Rome, together with a Roman priest, Blastus, began to spread the error, that by *divine institution* the Pasch should be celebrated on the 14th day of the moon of Nisan, attacking the custom of so many other Churches as contrary to the divine precept (Tertull. De Præscription. cap. 53). From this moment the aspect of the question was changed; it was no longer a mere matter of discipline, but of faith. For "who can ignore that the grace of the Gospel is in vain, if Christianity is to be subject to the Mosaic yoke"? (ib.) Alarmed at this new error, Victor assembled a Council in Rome to consult the Bishops of Italy,

and ordered other Councils to assemble for the same purpose in Palestine, Pontus, Lyons, Corinth and Osdrœna (Euseb., H. E., l. 5. c. 23; S. Hier. Chronicon). In the time of Eusebius their answers were yet extant, and Ven. Bede quotes some of them (De Aequin. Vern.) All agree that Easter day should be celebrated on the Sunday appointed by St. Peter. But the Bishops of Palestine, St. Theophilus, St. Narcissus, Bassius, Clarus and others, in their synodical letter, intimated that the Bishops of Asia Minor clung to their custom, under erroneous prejudices as to faith; and for that reason besought the Pope to send their own letter to all the Bishops (Euseb., l. c.) Upon this, Victor wrote to Polycrates, Bishop of Ephesus, ordering him to assemble a Council of Asiatic Bishops to induce them to lay aside their custom, at the same time threatening with excommunication those who should not comply with his request. We say he *threatened*, without actually excommunicating them; for Eusebius expressly says (H. E., l. 5, c. 24): "Thereupon, Victor, Bishop of the City of Rome, *strives* to cut off from communion (*ἀποτέμνειν πειρᾶται*) all the Churches of Asia and of the neighboring provinces, as *maintaining doctrines contrary to sound faith.*" This, Firmilianus, who lived a century before Eusebius, explicitly testifies in his letter to St. Cyprian (Ed. Migne, P. L. vol. 3). He says: "On this account they were not cut off from

the peace of the Catholic Church." Many Bishops wrote to the Pope rather bitterly concerning this menace of excommunication. St. Irenæus greatly contributed to avert Victor's just apprehensions, and to calm his alarm by his letters, in which, says Eusebius (loc. cit.), he "*becomingly* admonishes Victor not to cut off from communion entire Churches, who preserve a custom handed down to them from their ancestors." The authority of Irenæus and the assurance which he gave to the Pope, that the Asiatic Churches kept to their custom not from any error in faith, but from fondness of the ancient practice, was sufficient to dissuade Victor. Wherefore, Eusebius styles Irenæus the "Peace-maker": another proof that the excommunication was not actually put in force, but merely threatened.

Now, what was the conduct of Polycrates and his Bishops after this intimation of Pope Victor? He obeyed and assembled the Council, almost all the Bishops of which opposed Apostolic tradition to the Pope's command, and decided to retain their custom. Polycrates wrote to the Pope in the name of the Council, explaining its motives for retaining the old custom, notwithstanding his order to the contrary. Erroneously believing their custom to be of divine precept, neither their disobedience nor the resolute tone of their letter, in which Polycrates says "we ought to obey God rather than men," is to be wondered at.

For the sake of peace, the Pope tolerated their disobedience, but refused them the usual marks of friendship, omitting to send them his "pacificas litteras," as Epiphanius testifies. The Churches of the world looked upon them as off the true path, up to the time of the Nicene Council, summoned, as Athanasius tells us (De Synodis. no. 5), besides other reasons, in order to induce the Asiatic bishops to celebrate Easter, according to the custom in the Roman Church: "The Nicene Synod was not rashly assembled, but from urgent necessity and lawful reason; for the peoples of Syria, Cilicia, and Mesopotamia were unsettled as to the celebration of *the Feast.*" At Nice they obeyed, and thus, according to the former orders of Popes Victor, Soter, and Anicetus the question was finally settled. This is the true history of this question, taken from the most ancient and trustworthy documents. From this account we can see how many false statements and misrepresentations Dr. Stearns is guilty of. Here are a few.

1st, "It was a piece of impudence on Victor's part," to direct the Eastern Churches, to conform to the practice of the West (p. 148). After the uniform advice of six Councils, after the connection of the Asiatic custom with the Montanistic and Quartodeciman error; after the trials and examples of Anicetus and Soter; after the exhortations of such Bishops as St. Theophilus, St. Narcissus, Bassius, Clarus, and

others, this *piece* of *impudence* will appear to the unprejudiced reader rather a piece of modesty and forbearance.

2d. "This piece of impudence met with the reception from the East, which it so richly deserved" (p. 148). Now the Asiatic Bishops recognized Victor's right, since, at his request, they summoned and held the Council. "We have held the Council as you requested us," says Polycrates to the Pope. If they refused to change the day appointed for the celebration of Easter, they did not allege the unlawful interference of the Pope as the reason of their denial; but they did so, believing their custom to be of precept divine; hence their reply: "we ought to obey God rather than men."

3d. Dr. Stearns adds: "In the West even Irenæus severely censured Victor by letter, says Socrates (H. Eccl. l. v. c. 22)." No, Sir! Waving the question, whether the words of Socrates *γενναίως κατέδραμεν* are rightly translated by *severely censured;* we oppose to the Dr. Stearns's statement the authority of Eusebius, who wrote about the same subject, more than a century before Socrates, and from whom Socrates borrowed the facts. Eusebius does not say that Irenæus "severely censured" Victor; but that he *becomingly* (*προσηκόντως*) admonished him. Moreover in the portion of the letter of Irenæus still extant, not a word is to be found that is not becoming

in an inferior addressing his superior. So far is it from any *bitterness!* This bitterness, Rev. Dr. Stearns, is all your own.

4th. Dr. Stearns says: "Victor excommunicated Polycrates and those who held with him" (p. 148). False again, sir! He threatened, but did not launch his excommunication. Firmilianus, the famous Metropolitan of Cæsarea, writing to St. Cyprian against Pope St. Stephen, attests that *the peace was not broken* by Victor. Being almost coeval with the facts, he is for that reason a more trustworthy witness than any of the later historians. Among these, Eusebius, who is the most ancient, gives the same testimony; Epiphanius speaks only of the peace-letters refused, and says nothing of excommunication from Victor. True it is, there are historians who speak of it, but they are all of a later date; and this testimony, therefore, cannot outweigh the contrary assertion of those that preceded, who were contemporary, or nearly contemporary with the facts.

5th. Dr. Stearns goes on (p. 149): "St. Victor was anything but victorious in the matter of his claim to entertain and decide cases on appeal." Victorious he was, first, because the Eastern and Western Churches both equally obeyed his order to summon Councils, thus accepting his jurisdiction. Secondly, because the Asiatic Bishops, though disobeying the command as to the cele-

brating of Easter always on Sunday, did not deny or oppose his claim of deciding cases on appeal. Thirdly, because the claim of the Popes to the right of deciding cases on appeal, any more than that of any other Supreme Court of Appeal, does not exclude disobedience and revolt on the part of one or more Churches, of one or more individuals, after judgment has been pronounced.

6th. "The Church of Victor's days recognized no such claim," adds Dr. Stearns. Again false. Many cases of appeal, in the second and third century, from Bishops to Popes are recorded, as Dr. Stearns may learn in Ch. Wolf's work, "De Romanis Appellationibus." As a specimen, we shall give one, alluded to by St. Epiphanius and Tertullian.

In the year 142 Marcion was excommunicated by his own father, Bishop of Pontus. "Marcion," says St. Epiphanius, "long and earnestly supplicated his father, beseeching him to impose penance upon him; but this he could not obtain by any prayers . . . . When then he perceived that his father could by no means be brought to grant what he desired, and being unable to bear the scorn and mockery of his countrymen, he secretly withdrew from the city and betook himself to Rome after the death of Hyginus, who after the Apostles, Peter and Paul, was the ninth in order to preside over the Church. Immediately after his arrival in Rome, Marcion went to the Priests [the

See of Rome being then vacant] who had been taught by the disciples of the Apostles, and were yet living, imploring admission into communion; but in vain." (S. Epiph. adv. Hæreses, 42.) Is not this a clear case of appeal from the sentence of a Bishop to the See of Rome? And it happened half a century before the days of Victor! So much for Dr. Stearns' denials about appeals to Popes.

In order to avoid wearying our readers, we shall just hurriedly touch upon a few other false statements of Dr. Stearns.

The Doctor asserts that the right of entertaining and deciding appeals was for the first time granted by the Council of Sardica to Julius I. (p. 150).

We have seen that before the year 347 many appeals occurred both in the Eastern and Western Churches to the Popes. The right, then, to entertain such appeals did not surely come from Sardica. So true was it that this right was natural to the See of Rome, that the same Council of Sardica calls the Eusebians *slanderers* or *calumniators* (Συκοφάντας) for having refused to accept the judgment of Pope Julius in the case of Athanasius' appeal, under the pretext that the Popes had no jurisdiction over synodical decrees. To confirm such jurisdiction against the Eusebians, the Council formed the canon which Dr. Stearns has so awkwardly quoted.

The Archbishop says: "Dionysius, Bishop of Rome,

about the middle of the third century, having heard that the Patriarch of Alexandria erred on some points of faith, demands an explanation of the suspected Prelate, who, in obedience to his superior, promptly vindicates his own orthodoxy" (p. 135). "Hold!" says Dr. Stearns, "change 'demands' into 'requests,' and 'obedience to his superior' into 'compliance with the request of his brother Bishop,' and leave out the word 'promptly,' since the vindication was a treatise which he composed in four books; and the Archbishop's paragraph will express, what, as it stands, it does not express, namely, the truth" (p. 149).

When Dr. Stearns was thus sowing his corrections broadcast, he perhaps little dreamt that he was at the same time under the influence of a heated imagination, correcting the most authentic account of this fact, handed down to us by St. Athanasius himself, the successor of the suspected Patriarch. Let our readers be judges of our assertion. We quote from the epistle *De Sententia Dionysii*, n. 13: "When Dionysius, Bishop, moved by his zeal for religion, had, as I have already said, written a letter to Ammonius and Euphranor against the heresy of Sabellius, certain Bishops, men indeed of sound doctrine, but who had not inquired the reason why Dionysius had written in that manner, betook themselves to Rome, and there *accused* him before Diony-

sius, Bishop of Rome. He, having heard them, wrote at the same time against the followers of Sabellius and against those who were of their opinion . . . . he also wrote to Dionysius, to inform him of the accusations brought against him. Now he *at once*, (εὐθὺς) to clear himself published the books which he entitled *Elenchus and Apologia.*" In these few words we *have Bishops* the *accusers* of a *Bishop* before a *Superior* of Bishops, accusations never being brought to the *Brothers;* we have the communication of the charges made known by this Superior to the accused Bishop, followed by an earnest request to clear himself of the accusation; therefore we have not a simple request, but a true demand; not a simple *compliance*, but true obedience. Finally we have the same adverb εὐθὺς employed by St. Athanasius, and translated into *promptly* by the Archbishop. Does it not seem strange to see a Dr. Stearns, correcting the great St. Athanasius?

So copious and so evident is the testimony of the Fathers concerning the supremacy of the Holy See, that the Archbishop truly says, "they with one voice pay homage to the Bishops of Rome as their Superior." Dr. Stearns, aware that this was too burning a field to tread upon, nimbly strides away, contenting himself, as he says, with having shown the falsity of this "one voice" (p. 151). Quoting three Fathers, and considering his quotations unim-

peachable, he triumphantly concludes that: "'the one voice' has been shattered into hopeless fragments" (p. 153). No, Dr. Stearns, the "one voice" would not be shattered into hopeless fragments, even were it true that *three* of all the Fathers were contrary to the supremacy of the Popes. But these three quoted by Dr. Stearns, speak with the same "one voice," like all the others.

St. Polycarp is one of the three. The very passage quoted by Dr. Stearns from Eusebius proves how far he was from being among the dissentient voices. Eusebius says he went to Rome in the time of Anicetus. Why did he go to Rome? St. Jerome answers (de Viris Illust. c. 17): "On account of certain ecclesiastical questions, especially that of the celebration of the Pasch." Now, let Dr. Stearns mark it well. St. Polycarp was a disciple of St. John, very likely consecrated Bishop of Smyrna by him, and was, as all antiquity attests, a learned and eloquent man, which is proved by his letter to the Philippians. St. Anicetus was neither a disciple of the Apostle, nor was he consecrated Bishop by an Apostle, nor did he enjoy a superior reputation for doctrine or eloquence. He could not then be consulted as a private Bishop; but as the Head of the Church and official interpreter of revelation and tradition. Eusebius, moreover, remarks that, "in the Church Anicetus yielded to Polycarp out of respect, the office of consecrating." Dr.

Stearns, after the words "out of respect" puts between two commas "no doubt," words not in the text: a little industry, *no doubt*, to give his idea greater emphasis, but very unbecoming in a translator, and still more unbecoming in one who complains so often and so loudly of such inaccuracies. Any how, why was it out of respect? If they were on a footing of perfect equality as Bishops; age, holiness, doctrine, apostolicity gave Polycarp the most evident precedence. Moreover, the custom already existed in the Church, and was afterwards decreed in the Council of Arles as a general law (ch. 30), that the honor of consecrating should always be given to foreign Bishops, if any of them was in the city. Why, then, was this circumstance brought out in so bold relief by St. Irenæus, whose words Eusebius quotes? —Because Anicetus was no ordinary Bishop, but the Vicar of Jesus Christ upon earth; and it was therefore a new and extraordinary honor shown to Polycarp. —We have just before shown why it was that Polycarp disagreed with St. Anicetus, concerning the time for keeping Easter. How, then, can Dr. Stearns affirm that "the two Bishops met on a footing of perfect equality?"

The next Father whom Dr. Stearns opposes, is St. Cyprian. The courage of Dr. Stearns is truly surprising. St. Cyprian, the most valiant defender of the Supremacy of the Church of Rome, cited as a witness

against that Supremacy!! Why, then, does he call the Church of Rome *the first*, the *principal Church;* the Bishop of Rome *the first Bishop*, the *Head of the principal Church;* the chair of Rome, the *Throne, the Chair*, the *See of Peter;* the *source* and *centre* of *ecclesiastical unity*, the *root* and *womb* of *the Catholic Church?* He teaches in a special book (de Unitate Eccl.), and proves at length that the Supremacy of the Popes belongs to the nature of the Church, and is essential to her exalted aim. "The Church," he says, "is built upon Peter *for the sake of unity*;" and elsewhere, "from *the Chair of Peter sacerdotal unity takes its rise.*" And the practice of St. Cyprian was of a piece with his doctrine. He earnestly requested Stephen, Bishop of Rome, to depose Marian, Bishop of Arles; he sent to Stephen to be confirmed by his authority the Acts of the African Councils; in the great question of the *Lapsi* he appealed to Rome. And such a champion of the supremacy of the Bishops of Rome is opposed by Dr. Stearns as "a break in the one voice of the whole body of the Fathers"!!

All very well, says Dr. Stearns, but "what says St. Cyprian with his fellow Bishops of the Council of Carthage in opposition to the claim of Pope St. Stephen?" (p. 152.) There he does, we admit, speak harshly, and criticises the course of Pope St. Stephen intemperately; but St. Cyprian with his fel-

low Bishops never questioned the supreme authority of the Pope: and moreover, what authority can those words have if St. Cyprian through repentance afterwards retracted them, as St. Augustine believes? (Epist. 93 al. 48 ad. Vincent. c. 10).

The third break in the "one voice" of the Fathers, according to Dr. Stearns, is no other than St. Jerome himself, one of the greatest defenders of Roman Supremacy. Dr. Stearns quotes a passage of a Letter to Evangelus, where there is question of the sacerdotal order in relation to deaconship. Throughout the letter the dignity of Orders and not of Jurisdiction is in question. The very passage he quotes has no connection whatever with Supremacy, neither for, nor against it. But Dr. Stearns needed a passage from some Father or other to produce a break in the "one voice." He found it and saw that he could work in it to his advantage; changing two words in his translation he presented it to his unsuspecting readers. St. Jerome says: "Wherever there is a Bishop, whether at Rome or Eugubium, he is *of the same merit and of the same Priesthood*" (Ejusdem meriti et sacerdotii). Meaning, as the context requires it: that every Bishop has everywhere the same identical power of orders. Dr. Stearns changes *merit* into *excellency* and *Priesthood* into *Episcopate*, thus leading his readers to infer from these two words that St. Jerome did not recognize any excellency or

any Episcopal power in the See of Rome above all other Sees. This very Epistle of St. Jerome opens thus: "We read in Isaias 'The fool will speak foolish things;'" was it a prophecy about some future interpreter of his Epistle?

There are two other classes of facts to be put to the test: the practice of the Councils and the conversion of pagan nations to the Christian faith. It is impossible for us to follow Dr. Stearns in every step; his steps are all false steps, and to dwell upon his aberrations would require greater space than the limits of this small volume will allow. On the other hand we have abundantly proved, in this as well as in the preceding chapter, and we shall continue our proofs in the following, that no faith whatever can be placed in any of his assertions, being very deficient in historical knowledge and criticism, and accustomed blindly to gather together second-hand references from the bitterest enemies of the Roman Church. We can then lawfully avail ourselves of his aphorism *falsus in tribus—falsus in omnibus.* On this ground we simply deny what he so boldly affirms in the remaining pages of this chapter. Moreover his discussion needs no special refutations.

The Archbishop had said (p. 139) that before becoming a law the acts of the Councils required the Pope's signature." Dr. Stearns (p. 157) says that there is not the slightest foundation for this assertion,

and he adds "I challenge the Archbishop to bring forward a shadow of proof for it."

We take up the challenge. The proofs are,—1. Socrates's "Ecclesiastical History" (l. 2, c. 8). "Ecclesiastical law (*regula*) forbids that anything be decreed without the consent of the Bishop of Rome." And in the 18th chapter of the same book, the same historian quotes the words of Julius I. (A.D. 337) expressing the same doctrine.—2. Sozomen (l. 3, c. 10) says "There is a Pontifical law that whatever has been transacted without the concurrence (*praeter sententiam*) of the Bishop of Rome is considered null and void."—3. Gelasius, in his 13th Letter, speaking of the acts of Councils says (n. 5), "What the Chief See [Roman] had not approved could not obtain the force of law (*constare non potuit*)." And again, in the next paragraph following, he says, that Council is to be deemed of no authority "which the Apostolic See did not approve." See also the "*Ejusdum epistolae forma brevior*," apud Migne v. 59, p. 79.—4. The "Synodal Letter" sent by the Fathers of the Second Council of Rome (A. D. 484) to the Clergy and Archimandrites of Constantinople and Bithynia in reference to the First Ecumenical Council (Labbe, Coll. Conc. t. IV. p. 1126)—5. The Letter of the Emperor Marcian to Pope Leo, concerning the Fourth Ecumenical Council (Migne P. L. V. 54, p. 1048), etc., etc.—The

doctrine laid down by the Archbishop was so well known and so universally received in the Church that Ratramnus, seven centuries before the so-called Reformation, in his 4th Book against the objections of the Greeks (C. VIII.), could assume it as a principle. These are his words: "What Councils so-ever were confirmed by the approval of the Roman Pontiff, remained good in law; those he condemned were of no value, nor could they have any authority." Have we not said enough to show that Dr. Stearns's "challenges" prove nothing but—vacuity?

What he opposes to the testimony of the Councils will be answered in the following chapter. As to what he says to the argument taken from the conversion of Pagans, it has nothing whatever to do with the point at issue. The Archbishop says: "Every nation hitherto converted from paganism to Christianity, since the days of the Apostles, has received the light of faith from Missionaries, who were either especially commissioned by the See of Rome, OR SENT BY BISHOPS IN OPEN COMMUNION WITH THAT SEE" (p. 139). To deny this argument two ways only are possible: either admitting the fact to deny the inference; or admitting the inference to deny the fact by proving its falsity. Dr. Stearns neither denies the inference nor the fact, but changes the question. He makes many ethnological and historical remarks, more or less inexact, and entirely

outside the two points he should have insisted upon; tries to prove, that when some of the Missionaries named by the Archbishop went to such a country to preach the Gospel, Christians already existed in that country. But this is not the question; the question is: Were these Christians converted by Missionaries sent by the Pope, or by Bishops in communion with the Popes? Even granting, therefore, whatever Dr. Stearns asserts to be historically true, which we do not examine at present, the Archbishop's argument is unshaken, and all Dr. Stearns's inquiries about it entirely out of place.

CHAPTER XI.

INFALLIBILITY OF THE POPE.

At the end of this chapter Dr. Stearns says, with a smile on his lips: "When I began this chapter I thought and said that it need not detain us long; but when I found the Archbishop presenting weapon after weapon, with the handle towards me, the temptation was irresistible to clutch the handle and give him the point" (p. 179). It would have been much better for him had he resisted the temptation; for instead of clutching the handle, he fell unconsciously on the point, and was even transfixed by every weapon. We shall see it to evidence in this chapter.

The Archbishop begins his chapter by stating what infallibility does not mean. He includes four misrepresentations of this dogma, which either out of ignorance or through the cunning malice of certain writers, are too often offered to non-Catholic readers. He establishes, by the most authoritative documents, that an *infallible Pope* does not mean, 1. One gifted with inspiration, or commissioned to reveal new dogmas; 2. Nor one exempt from the possibility of committing sin; 3. Nor one that can never err in his private conversations, opinions or

teachings; 4. Nor, finally, one incapable of making mistakes in anything, which does not fall under the head of faith or morals, as in science, politics, government and so on. Of all this explanation Dr. Stearns says (p. 167): "There is but one sentence in the first three pages that calls for criticism: 'The avowed enemies of the Church charge only five or six Popes with immorality.'" This is the first weapon which he imagined he caught by the handle. But his awkwardness in brandishing it clearly indicates that his hold was not so favorable to him as he imagined. Does he deny that there are avowed enemies of the Church who charge only five or six Popes with immorality? No. Does he even assert that these are wrong in their statement? No. Does he bring any proof that can be said to be a refutation of this incidental sentence of the Archbishop? He thinks he does, but let the reader judge.

His argument is an affirmation on the authority of Bower, "who I suppose," says he, "is in the Archbishop's opinion one of the avowed enemies of the Church, that twenty-seven Popes [he might have added out of two hundred and fifty-nine] are no credit to the Church in a moral point of view." We were fully aware, and the Archbishop knew as well as any one else, that among the enemies of the Church there were men who accused of immorality not only twenty-seven Popes, but many more. But we know, too,

that they meet with no credit even among the sincerest Protestants. Hear, Rev. Doctor, what Whiston in his Memoirs (2d. Ed., London 1750) says of your dear, and oftentimes quoted Bower: "This partial procedure demonstrates that though Mr. Bower has gotten rid of the prejudices of Popery, yet has he by no means gotten clear of the prejudices of some Protestants, as an *impartial writer of history*, which he strongly pretends to be, ought to do, and has in this case greatly hurt the Protestant cause, instead of helping it." And truly, what do such calumnies prove? Nothing more than the hatred of these men for the Church. But if a few, nay, if one of these hostile writers avow that only five or six Popes can be charged with immorality, which is the assertion of the Archbishop; it surely proves that the historical evidence is stronger than their enmity; and consequently these writers can be used as testimony in this question. You thought, then, dear Doctor, it was your adversary you thrust when your stroke fell harmless on the vacant air, and your want of skill only exposed you to receive the full effect of his stroke.

The second feat is of like artfulness and agility. The Archbishop (p. 149) had said: "The Pope, be it known, is not the maker of the divine law; he is only its expounder. He is not the author of revelation, but only its interpreter. . . . . The Holy Father

has no more authority than you or I to break one iota or tittle of the Scripture, and he is equally, with us, the servant of divine law. In a word, the Sovereign Pontiff is to the Church, though in a more eminent degree, what the Chief Justice is to the United States" (p. 148). Then developing this analogy he compares the Constitution of the Church, which is the revealed Word of God, with the Constitution of the United States; the Infallible Tribunal of the Church with the *Supreme Court* at *Washington*, whose "*decision is final, irrevocable, and practically infallible. By means of it, disputes are ended and the political union of the States is perpetuated.*"

Now we ask the candid reader what is the meaning intended by the Archbishop in this comparison? Is it not to show that the Pope is not the maker but the expounder of the divine law; as the Chief Justice is the expounder, not the maker, of the United States' Constitution? that there is in the Church a Supreme, Infallible Tribunal, as there is in the United States a Supreme Court; infallible, too, though in a less eminent degree, because only practically infallible? Would any one infer from these words that the Archbishop ignores that the Chief Justice is not the only Judge; that his associates have the same rights that he has in the vote of the Court; that the form of this Supreme Court is not monarchical but republican? The very words of the Archbishop, when he says

the *decision of the Court* is irrevocable, include this meaning; the analogy itself, which is to show that there is no question of making, but of interpreting laws, brands such an interpretation with unfairness. Yet Dr. Stearns is willing to bear the imputation. For him the Archbishop vests the Chief Justice alone with the power of deciding, "his associate judges being merely advisers—for that is the intended meaning of his artfully constructed, ambiguous sentence." Is such an interpretation warranted by the words of the Archbishop, or dictated by the promptings of an evil genius?

Our Chaplain goes on: "Practically it was Pope Pius the Ninth that declared Pope Pius the Ninth infallible" (p.170). Wonderful paradox! Yet could the Doctor show if Jesus Christ has endowed His Vicar with the privilege of infallibility, that it was not the right, nay the imperative duty of the latter to declare this privilege? But hear his reason.—Of the 520 Bishops who were present at the definition of the Infallibility, 478 were the appointees of Pius the Ninth. Therefore, he declared himself infallible.—It is useless to remind Dr. Stearns, that in the final vote of a Council all human interests and passions disappear, under the influence of the divine assistance of the Holy Ghost. He could not admit of such an interference, when there is question of the whole Catholic Church, assembled in Council; though

he would very likely not have the least difficulty in allowing this same assistance of the Spirit of God to any Protestant lay or clerical, that should undertake to interpret the Holy Scripture for his own private guidance. But if he needs must look at this fact with a carnal eye, he should at least have endeavored to acquire the position necessary for such a view. And if the appointment of a Bishop is the criterion of his vote, as Dr. Stearns implies, how is it that the Church has declared all the Popes infallible? If the future vote of the new Bishop was of such importance, could the Doctor show how this consideration influenced his appointment? For his assistance, we shall state how Bishops are generally chosen. Three candidates are always proposed to the Pope, either by the Bishops of the Province, or by the Chapters of the Churches; or, where the system of the Concordat prevails, by the civil authority,—mostly, however, in this last case at the suggestions of the Bishops of these States. The Holy Father then decides who is to be the future Bishop. Can the Doctor now show that the appointees of Pius the Ninth were selected on account of their favorable opinions on infallibility? According to the necessary supposition of his argument, the Bishops who were elected, and the Bishops or Kings who proposed them were all in favor of the infallibility before the Council. Then, on this supposition of Dr.

Stearns, it was the Church, through her Bishops, and the Kings that declared Pius the Ninth infallible, and not Pius the Ninth himself. It could not be Pius the Ninth; for before the Vatican Council he never refused any candidate for his opinion on the infallibility. This statement is well known, and is moreover proved by the fact that at the Council the Bishops freely opposed the definition, and in the end many even abstained from voting. Poor Doctor, again you mistook the point for handle.

"The Archbishop," says Dr. Stearns, "brings forward three passages of Scripture to prove the infallibility of the Pope, to wit, Matth. xvi.; Luke xxii. 31–32; John xxi. 16–17. The first, 'Thou art Peter,' etc., and the last, 'Feed my sheep,' etc., I have already disposed of." Our readers have seen how. We might stop here, for if only one passage of Holy Writ clearly reveals a truth, we have no need of further testimony. Still we will examine this third testimony also. The Doctor, however, as a necessary consequence, will have to submit to the humiliation of losing the plume, with which he decks himself at the conclusion of his remarks when he says: "So much for the faith of Peter. Grant the Archbishop an assumption in the major, an assumption in the minor, and an assumption in the conclusion, and he is irresistible" (p. 172).

The passage of St. Luke runs thus: "And the

Lord said: Simon, Simon, behold Satan hath desired to have you (my Apostles) that he might *sift you* as wheat. But I have prayed for *thee* (Peter) that thy faith fail not; and thou being once converted confirm thy brethren" (Luke xxii. 31–32). On these words the Archbishop reasons as follows: "It is worthy of note that Jesus prays only for Peter. And why for Peter in particular? Because on his shoulders was to rest the burden of the Church. Our Lord prays for two things: 1. That the faith of Peter and his successors might not fail; 2. That Peter would confirm his brethren in the faith, 'in order' as St. Leo says, 'that the strength given by Christ to Peter should descend on the Apostles.' We know that the prayer of Jesus is always heard. Therefore the faith of Peter will always be firm" (p. 131).

Again the Doctor brandishes his sword, and with the prowess and skill of a practical fencer, by two fatal thrusts prepares his adversary for the decisive stroke. He asks: How does the Archbishop know that Jesus prayed *only* for Peter? "There is no 'only' in the record; it is a sheer assumption of the Archbishop; all that the language necessarily involves is, that Christ prayed *specially* for Peter" (p. 171). Very keenly observed, indeed! But, if the prayer of Jesus was *specially* for Peter, it therefore affected him in a special way, in which it did not affect

the others, and, consequently, this particularity had some peculiar reason. Now, the question is, what this special reason was, for which Jesus prayed for Peter only, or specially. The Doctor has no reason to give, as we shall presently show, and the answer of the Archbishop he rejects with the assertion: "the conclusion is too big for the premises." This, however, has yet to be shown.

But now for the Doctor's answer. He says (p. 171): "The obvious reason—obvious from the two verses next following—is that Peter was specially prayed for, because specially in danger; specially, (from his overweening self-confidence) accessible to temptation. And this the result showed; for he alone of the eleven denied his Master. 'And when thou art converted, strengthen thy brethren.' As much as to say, 'Make use of thy bitter experience for the fortifying of thy tempted brethren' (D. Brown)." According to this interpretation—the discourse of our Divine Lord is reduced to this: All my Apostles are exposed to temptation, but thou, Peter, more than the others. I have prayed for all of them, but specially for thee, that thou mayst never deny me. Yet, notwithstanding this special prayer, thou alone of the eleven wilt deny me. And when thou art converted, make use of thy bitter experience for the fortifying of thy tempted brethren.—Our readers will judge for themselves, if such an inter-

pretation of the words of Jesus is consistent with the dignity of their divine Author, or even with the common utterances of any man in his sober senses. By the side of this let us put the common Catholic interpretation:—You, my Apostles, are all equally exposed to temptations; but I have prayed specially for thee, Peter, for I have appointed thee to be the Leader of my Church, that as such thy faith may never fail. And then, having been once converted from a fault committed before entering upon thy office, confirm thy brethren by the never-failing faith which I have obtained for thee.

Another interpretation was given formerly by many Catholic theologians*, and followed by some of the most learned Protestants†, who translate the words, *καὶ σύ ποτε ἐπιστρέψας*, not "and thou having been once converted," but "and thou *in return* confirm thy brethren." Dr. Kuinoell shows that the verb *ἐπιστρέψας* is used in the meaning of "in turn" in the Alexandrian version of Ps. lxxi. 20. See also Ps. lxxxv. 6; Acts vii. 42, xv. 36. This interpretation leaves no outlet for the Doctor. Still we are satisfied to abide by the common interpretation; but we deny that the conversion of Peter was the cause of the strength that he was to impart to his brethren.

* Maldonato, Calmet, Jansenius, etc.,
† Grotius, Kuinoell, &c.

Now for the fatal blow that left his adversary prostrate at his feet begging for mercy. Dr. Stearns puts the Archbishop's argument in this form: "The prayer of Jesus is always heard. Jesus prayed that Peter's faith might not fail. Therefore Peter's faith will always be firm" (p. 171).

We accept this syllogism, though we would ourselves have given it a better form. But what has the Doctor against this argument? Nothing less than that there is an assumption in every member. We answer that his assertion is absolutely false, and will at once prove that every member of the above syllogism is an undeniable truth.

1. "It is *assumed* in the major premise that to hear a prayer is to grant the specific request," says Dr. Stearns. "This assumption is contradicted by fact. The faith of Peter did fail temporarily, notwithstanding the prayer. . . . Furthermore, Jesus prayed (St. John, xvii. 20, 21) for his followers, to the end of time, 'that they all may be one.' *Are* they all one?" (p. 172.) Here indeed, in these words of the Doctor, we have not only an assumption, but a blunder approaching to a blasphemy, that we would have thought impossible to come from the lips of one, who styles himself a minister of the Gospel of Christ. Dr. Stearns undertakes to prove that the specific request of Christ is not always granted. Is not this to deny that Christ is God, to

betray the Master he pretends to serve? How could He not be heard in all his prayers, who in His divinity was one with the Father (John x. 30); to whom in His humanity "all things were delivered" (Matth. xi. 27); and all power was given in heaven and on earth (Matth. xxviii. 18)? Is Christ then no longer our Mediator, who is represented to us by St. Paul in the character of an everlasting intercessor? (Heb. vii. 25; Rom. viii. 34.) Is he no longer God?

But what is worse, Dr. Stearns tries to prove his assertion. Jesus prayed specially for Peter. Peter failed. Therefore the prayer of Jesus is not always heard. This conclusion, we answer first, does not follow from the premises. The syllogism may be reduced to this: Jesus asked one favor for Peter. Peter did not receive a second favor, which was different from that which Jesus asked. From this we defy any man to draw the conclusion of the Doctor. Would it not, therefore, be more reasonable to argue in this way? Jesus prayed for Peter. Peter failed. Therefore the prayer of Jesus regarded not the private virtue of Peter, but his official faith. This interpretation is supported by the whole analogy of Scripture, and is proved by the unanimous consent of the Fathers. St. Ambrose says: "Some one may object; How can the Father and the Son be one if the Son now commands, and is again a suppliant?

Yet they are one, and He commands and is a suppliant. But he is not alone when he commands, nor is He weak when He supplicates: He prays as man, as God He commands; as we see from the Gospel where he says to Peter, 'I have prayed for thee that thy faith fail not.' But He had already said to him, when he answered 'Thou art Christ the Son of the living God:' 'Thou art Peter and on this rock I will build my Church;' and, 'I will give to thee the keys of the Kingdom of Heaven.' Could He not then *strengthen his faith*, when of His own authority He had given him a kingdom and marked him out as the support of His Church, by calling him the Rock?" (De Fide, lib. iv. c. V. nn. 55, 56.)

Dr. Stearns's second argument is: "Jesus prayed for His followers to the end of time, 'that they all may be one' (St. John, xvii. 20, 21). *Are* they all one?" Yes, we answer; they *are* one, and they *will be* one to the end of time. But who are these followers for whom Jesus prays? Jesus Himself tells us in the preceding verse: "And not for them only [the Apostles] do I pray, but for them also who through *their word* shall believe in me." The prayer of Jesus, then, is for those who believe in Him through the instrumentality of the Apostles and their Successors; therefore, for all the members of the one *Apostolic* Church. This prayer *was* heard; for the members of

the Apostolic Church have always been and still are one in faith, and one in communion. And this unity, the effect of Apostolicity, is to be found only in the Roman Catholic Church. Therefore, let not the Doctor deceive himself, and what is worse, let him not lead well-meaning and helpless souls into error. If he find those who profess to be the followers of Christ, disunited, and jarring among themselves, notwithstanding the prayer of Christ that His followers should be one, the only sensible conclusion must be: These are not the *true* followers of Christ. The prayer of Christ was absolute, and, therefore, was necessarily granted.

"It is assumed in the minor premise," continues the Doctor (p. 172), "that not to fail on a specific occasion (which is, so far as we are informed, all that was prayed for), is never to fail." The Doctor is very poorly informed, if he thinks this to have been all that was prayed for. There are many proofs, intrinsic and extrinsic, which give the prayer of Jesus on this occasion quite a different object. The assumption, which he ascribes to the Archbishop, is *his own*, and is not only absurd, as we showed a while ago, but even contradicts the whole context, as we will now prove.

At the Last Supper a dispute arose among the Apostles which of them was greater. To settle it, Jesus said to them (Luke xxii. 25, 26): "The kings of the

Gentiles lord it over them . . . . but you not so: but he that is the greatest *among you* let him become as the least: and *he that is the leader* as he that serveth." From these words it is clear that some of the Apostles were greater than others, either in special gifts, or personal qualities, and that some one of them was the *leader*, ἡγούμενος, that is, *endowed with special authority*, as Schleusner (N. T. Lexicon) translates it, or the *chief*, as King James' translation has it. Jesus then proposes to them His own example, that though he was so much above them, He was "in the midst of them as he that serveth: And you are they who have continued with me in my temptations: and I appoint to you . . . . a kingdom." But the temptations are not all over, for He adds: "Behold Satan hath desired to have you that he may sift you as wheat." This revelation was enough to dishearten the Apostles, who but a moment ago had learned that one of them should betray Him, and could not yet discover who should be the traitor. But Jesus encourages them, and as in the first case He spoke of the temptations they suffered in company with Himself, in which He was present to comfort them; so now He necessarily speaks of the temptations they shall experience after His departure; and so He leaves them one to strengthen them with his visible presence; for, addressing Peter, He says, "Simon Simon . . . . I have prayed for

thee [whom I have appointed the Leader of my Apostles,] that thy faith [as their Leader] fail not. And thou being once converted [after denying me], confirm thy brethren."

From this context we draw the following conclusions: 1. One of the Apostles was the Leader or Chief. 2. Jesus spoke of temptations to come after His departure. 3. His address to Peter, during the strife for superiority, shows that Peter was conscious that he was the appointed Leader; otherwise we should have to say that Jesus wished to encourage, not to check his ambition. 4. The prayer of Jesus regarded Peter as Leader. 5. The mention of his conversion had reference only to the time at which he should begin to confirm his brethren. 6. Jesus, implicitly at least, compares two periods, two temptations, two Leaders; the period preceding his Ascension, when the Apostles had Him as their visible Leader, to strengthen them in the trials they suffered in His company; the period following his Ascension, when new temptations would befall them and their successors, and they should find strength in the indefectible faith of Peter and his successors, which He, their invisible Head, had obtained for them.

Such is the conclusion drawn from this famous passage of St. Luke by the ancient Fathers of the Church. They can be seen in almost any Catholic

theologian.* For brevity's sake we shall quote only one or two. St. Leo says: "All the Apostles were equally exposed to the temptation of fear, and equally in need of the divine protection, for the devil sought to harass and ruin them all. And yet it is for Peter that the Lord shows a special care, and for his *faith* in particular that He prays, *as if the safety of the others would be the more secure, the more invincible the mind of* their Prince should be" (Serm. IV. c. 3.) And the Greek commentator, Theophylactus, says: "Because I have (chosen) you, Peter, as the Prince of my disciples, *after* you have wept for denying me, confirm the others: 'for it is befitting that you should do so, since after me, you are the rock and foundation of the Church'" (Comm. in h. l.) To gratify the taste of Dr. Stearns, we will quote one more testimony. Speaking of Pope St. Gregory the Great he says (p. 75): "Grand old Pope he was, even if he wasn't infallible." Now, this "grand old Pope," summing up the arguments for infallibility, says: "For who does not know that the Holy Church *was strengthened in the solidity of the Prince of the Apostles?* And he bore the strength of his mind in his name, for he was called Peter, that is, the Rock; and to him was

* See *Bellarmine*, De Verbo Dei, lib. III. Cap V. *Gueranger*. De la Monarchie Pontificale, Paris, 1870, pag. 143, 155, etc. *Schrader*, De Unitate Romana, Friburg. Brisg. 1862, Cap. V. etc., etc.

said by the voice of Truth: 'I will give to thee the keys of the kingdom of Heaven. And again: 'And thou being once converted, strengthen thy brethren;" and a third time: 'Simon, son of John, lovest thou me? Feed my sheep.'" (Epist. Lib. VII. Ep. XL. ad Eulogium Ep.) Behold the "grand old Pope" giving the very arguments of the Archbishop!

The last assumption which Dr. Stearns imputes to the Archbishop, is, "that not to fail is to be firm." That there is an assumption at all, in the Archbishop's words, we answer, is a creation of the Doctor's own brain. The faith which Jesus asked for Peter, without any condition, and which he consequently obtained for him, was a faith that should fit him to confirm his brethren. Now such a faith must necessarily be firm. St. Luke uses the word ἐκλείπειν. This verb, when used intransitively, as in St. Luke, signifies to suffer an eclipse, whether in a real or in a figurative signification. Now if the faith of Peter is never to be eclipsed, will it not shine on in its full brightness and warmth, and consequently be all that Christ prayed it should be?

To the concluding words of Dr. Stearns, "Where *did* the Archbishop get his logic?" we may well answer, after what we have said: What does the Doctor mean by logic? His practice suggests the answer: "The expression of weakness in bold and bitter language."

After the Scripture proofs, the Archbishop appeals to three General Councils: the Eighth, in Constantinople, which clearly declares that *immaculate doctrine has always been preserved and preached in the Roman See;* the Second of Lyons, which states that *if any questions on faith arise, they ought to be defined by her judgment;* lastly, that of Florence, which defines, that *the Roman Pontiff is the true Vicar of Christ, the Head of the whole Church, the Father and Doctor of all Christians.* To this argument Dr. Stearns opposes the old Protestant objection that, with the exception of the first six Councils, none of the others was General, or of any authority. He says, therefore: "I shall dismiss them with the simple remark, that the appeal to them by the Archbishop shows how desperate his case is; for if there were a shadow of evidence on his side in the first six universally admitted General Councils, he would be only too glad to bring it forward" (p. 173). Yes, too glad if he were a Protestant who rejects the authority of the others; but as a Catholic he does not give the first Councils more or less authority than the last. We will not enter here on the question whether the Councils since the Sixth were true General Councils. It has been proved to evidence a thousand times. If the Doctor is eager to study the question, he can consult the History of the Church by Dollinger, his own witness on the question of in-

fallibility; he will find there a demonstration of the ecumenicity of all the Councils up to that of Trent.

As to the first six, on which the Doctor lays so much stress, if space allowed, we could review the Acts of each, and show that they all recognized in the Pope the right of defining in matters of faith. Instead, we shall adduce an example only of that evidence of which he asserts, with his usual logic, the Archbishop could not find even "the shadow." We take the Sixth Council, the Third of Constantinople. Dr. Stearns lays great stress on its condemnations (page 55). Now this Council began by reading the two dogmatic letters of Pope St. Agathon, on the condemnation of the Monothelitic heresy. There St. Agathon states explicitly his Primacy, his universal Episcopacy, and his right of teaching the revealed doctrine. "Peter received from the Redeemer of all in person, with a triple recommendation, the charge of feeding the spiritual sheep of the Church: under his solicitous protection this Apostolic Church has never deviated from the path of truth, nor leaned to any shade of error; His authority, as that of the Prince of the Apostles, *the whole Catholic Church*, and *Universal Synods* have ever embraced with fidelity, and followed without exception; and all our *venerable fathers*, by having received His Apostolic doctrine, shone as the most approved lights of the Church of Christ. This is the living tradition of the Apostles

of Christ which *His Church holds throughout the world*," Nothing can be clearer than this. St. Agathon gives here the doctrine which was held in the Sixth Council, and in all the Councils that preceded, and in the whole Church in all preceding time. He crowns this solemn exposition of the faith of Catholicity by the passage of St. Luke, which we have just examined, and then concludes: "Consider, then, how the Lord and Saviour of all . . . whose word we have that the faith of Peter shall never fail, admonished him *to confirm his brethren*" (Labb., Tom. vi., p. 636). So wrote Agathon. Did the Fathers protest, or object to any iota of this doctrine? Far from it. On the contrary, they exclaimed, on hearing these letters: "Peter has spoken through Agathon," and accepted and endorsed them with their authority. St. Agathon died towards the end of the Council. The letters written in the name of the Council to ask the approval of the Holy See, were addressed to Leo II. by the Emperor Constantine Pogonatus, who had been present at all its sessions. In these letters the Council echoed back the expressions of Agathon. "As if," said they, "we beheld Peter himself, the Prince of the Apostolic chair, the Bishop of the first chair, unfolding the mystery of the entire dispensation, and repeating to Christ in these letters, 'Thou art Christ, the Son of the living God.' For his *sacred* letters, *which we all received with gladness and sin-*

cerity, as if we were receiving Peter himself into our embrace, revealed to us Christ Himself whole and entire. . . . . The law has come forth from Sion: *the doctrine from the summit of the Apostolic mind.*" Is this the shadow of evidence, or is it its full splendor? Dr. Stearns says it is neither. Dear reader, which do you take it to be? And who received the point of those weapons that we have seen so clumsily handled?

We might devote many more pages to the refutation of a mass of gratuitous slanders heaped up by Dr. Stearns in the last five pages of this chapter. But they are either misrepresentations or sophistries so evident as to need no refutation. He asks, for instance, who is the custodian of the unwritten word? "Is it the Infallible Pope? If so, how does he hand it down to his successor, seeing he is dead before his successor is appointed?" (p. 175.) Is Dr. Stearns in earnest, or is he mocking the weakness of those with whom such an argument could pass muster?

But there is a passage which is brought forward with a luxury of quotations and a steadiness of affirmation, capable of deceiving a reader not wholly acquainted with the history of the first centuries of the Church. On this point a few remarks may not be out of place.

The Archbishop (p. 152) writes: "Thus, in the third century, Pope St. Stephen reversed the deci-

sion of St. Cyprian of Carthage, and of a Council of African Bishops regarding a question of Baptism." Dr. Stearns makes three historical additions to this fact, from which he argues that this very act of Pope St. Stephen proves the reverse of the conclusion drawn from it by the Archbishop.

1st addition of Dr. Stearns.—After the decision of Pope Stephen, St. Cyprian called a Council of African Bishops, which, in spite of Pope Stephen, reaffirmed the order of rebaptizing whoever had been already baptized by heretics. It is plain that St. Cyprian did not believe in St. Stephen's infallibility.

The fact is true; the conclusion, historically false. St. Cyprian did believe in the Pope's infallibility. He wrote a book "*Concerning the Unity of the Church.*" In that book he argues the Unity of the Church from the Unity of her visible Head, the Bishop of Rome. And Cyprian practised what he taught; he appealed to the decision of the Roman Pontiff both in the question concerning Easter day, and this very question concerning Baptism.

But why did he resist the decision after having made the appeal? St. Cyprian himself answers this question both in his letter to Jubajanus, and even more clearly still in his letter to Pope St. Stephen himself. He says it was not a question of faith but of discipline, of national custom, a practice which "some are accustomed to keep up, as peculiar to

themselves after it has been once adopted; nor is the bond of peace and concord between colleagues thereby broken." This was the opinion of his friend Firmilian also; who, writing to St. Cyprian, says that this was one of those things which "vary with names and places." Accordingly these two friends did not separate themselves from communion with Rome. Neither did they cast away from their own communion the African Bishops, who did not agree with the eighty-seven Bishops who composed the third Synod of Carthage. Therefore, though they may have disobeyed the orders of the Pope, in a matter which in their opinion affected neither faith nor morals; they did not thereby deny his Infallibility. St. Augustine, speaking of this question, says that in the time of Cyprian it was obscure and not yet (*eliquata*) cleared up. It is not then surprising that Cyprian should not have perceived the connection between the practice of rebaptizing, and the dogma of the validity of Baptism.

2d addition of Dr. Stearns.—"The decision of the Infallible Pope Stephen in St. Augustine's opinion was not binding on St. Cyprian" (p. 177). St. Augustine apologizes for the *faith* of St. Cyprian, but not for his *disobedience*. He apologizes for his faith on the ground that at this time the question was not yet *eliquata*: but he does not apologize for his disobedience, for (De Bapt. lib. 2, c. 3) he says

that Cyprian should have retracted his opinion and abandoned this custom, "and perhaps it was done, though we know not, for all the transactions between the Bishops of that time could not be committed to memory or to letters, nor do we know all that was committed." And in his letters to *Vincent* (Epist. 95) he says, apropos of this matter, "Whatever fault was to be corrected in Cyprian, was removed by the pruning-knife of his passion."

3d addition of Dr. Stearns.—"Stephen *forbade* to baptize one coming from any heresy whatever (a quacumque hæresi), and the Council [of Arles] *commanded* to baptize one coming from an anti-trinitarian heresy, thus reversing the decision of Pope Stephen; and the Western Church, with Pope Sylvester at its head, accepted the reversal" (p. 178).

Never was a misrepresentation more complete. The point at issue between St. Cyprian and St. Stephen was not the formula of Baptism, but the faith of its minister. Both spoke of a Baptism administered in the name of the most Holy Trinity, *in nomine Sanctissimæ Trinitatis.* The question was, Was the Baptism, which both supposed to be valid in its formula, valid also when administered by a heretic? St. Stephen answered in the affirmative, for he said that Baptism conferred by any heretic whatsoever, was not to be repeated. Of this fact we have incontrovertible evidence in the very letter of Firmilian to

St. Cyprian, quoted by Dr. Stearns. Had the Doctor read this letter through, he would never have made the blunder he does. Firmilian, speaking of the answer given by St. Stephen, says: "They do not think [at Rome], it is necessary to investigate who was the minister of Baptism, for he that is baptized acquires grace in his Baptism by the invocation of the Trinity of the names of the Father, the Son, and the Holy Ghost." The Council of Arles, therefore, did not reverse the decision of St. Stephen, but embraced it with the Church at large. Hence St. Augustine (De bap. l. v. c. 33) speaks of the decision of St. Stephen as of Apostolic tradition; St. Vincent of Lerins, in his Commonitory, says it is in conformity with the rule of the Universal Church; and Facundus of Hermian attests that the Church embraces the opinion of St. Stephen (contra Mocianum).

These additions to the well-known history given by the Archbishop, prove once more the belief of our Forefathers in the unerring guidance of the Popes. At the same time they show that Dr. Stearns is as unlucky as an historian, as he is unsuccessful as a fencer.

CHAPTER XII.

TEMPORAL POWER OF THE POPES.

ıE Archbishop divides his chapter on the Tem- Power of the Popes into three sections, in the ɔf which he shows how the Popes acquired their oral power, in the second he treats of the validity ustice of their title, and in the third he shows they have done for Rome. As the Doctor nothing against the use which the Popes have ı of their temporal power, we may set him down greeing with the Archbishop that it has been ly beneficial to Rome. Indeed, he could not it without running foul of the concurrent testi- ʳ of some of the greatest historians of our age, ɔstant and infidel, who acknowledge without ation the indebtedness, not of Rome alone, but ıropean civilization, to the influence of the tem- power.

ɜ objects, however, to the manner in which the oral power was acquired. "It originated," he "in forgery, and was enlarged by fraud, and ɜtuated by force" (p. 180). He offers no argu- to prove that it was perpetuated by force; and as are assertion is not yet recognized as an author- ı history, we shall not waste our own and the

reader's time with any further notice of it. There remains, then, only the charge of forgery and fraud, which is the only one he attempts to sustain.

He admits all that the Archbishop says of the donation by Pepin and Charlemagne of Rome and the adjacent provinces to the Popes, and the circumstances under which it was made; but "the Archbishop," he says, "tells only half the story."

Here is the story as told by the Archbishop (p. 165, seqq.): "In the year 327 the Emperor Constantine transferred the seat of empire from Rome to Constantinople. . . . . Abandoned to itself, Rome became a tempting prey to those numerous hordes of barbarians from the North that then devastated Italy. The city was successively attacked by the Goths under Alaric, and by the Vandals under Genseric, and was threatened by the Huns under Attila. Unable to obtain assistance from the Emperor in the East or the Governor at Ravenna, the citizens of Rome looked up to the Popes as their only Governors and protectors . . . . in the dangers which threatened them. The confidence . . . was not misplaced. The Popes were not only devoted spiritual Fathers, but firm and valiant civil governors. When Attila, who was surnamed 'the Scourge of God,' approached the city with an army of 500,000 men, Pope Leo the Great went out to meet him without any troops at his back, but by his mild eloquence he disarmed the indomita-

ole chieftain and induced him to retrace his steps. Thus he saved the city from pillage and the people rom destruction. The same Pope Leo also conronted Genseric, the leader of the Vandals; and lthough he could not this time protect Rome from he plunder of the soldiers, he saved the lives of the itizens from slaughter. Such acts as these were aturally calculated to bind the Roman people more trongly to the Popes, and to alienate them from hose who were their nominal rulers. In the early part of the eighth century, Leo Isauricus . . . . endeavored to usurp spiritual jurisdiction . . . . This onduct of the emperor tended to widen still more the reach between himself and the Roman people."

Had the Popes been ambitious of royal power it vould have been easy for them at this period to assume the title of Kings of Rome, or even of Italy. Yet they steadily acknowledged the sovereign right of the emperors (Pelagius II., Ep. 1 ad Greg. Diac.; S. Greg. M. Ep. 62 ad Mauritium Imp.; S. Agathon n Synod. vi. etc.), and used all their influence to neutralize in the popular mind the evil effects of Imperial neglect and Imperial interference with religion.

"Soon after," continues the Archbishop, "an event occurred which abolished forever the authority of the Byzantine Emperors in Italy, and established on a sure and lasting basis the temporal sovereignty of

the Popes. In 754, Astolphus, King of the Lombards, invaded Italy, capturing some Italian cities, and threatening to advance on Rome. Pope Stephen III. [or II.], who then ruled the Church, sent an urgent appeal to the Emperor Constantine Copronymus . . . . imploring him to come to the relief of Rome and his Italian provinces. The Emperor manifested his usual apathy and indifference, and received the message with coldness and neglect. In this emergency Stephen, who sees that no time is to be lost, crosses the Alps in person, approaches Pepin, King of France, and begs that powerful Monarch to protect the Italian people, who were utterly abandoned by those that ought to be their defenders. The pious King, after paying his homage to the Pope, sets out for Italy with his army, defeats the invading Lombards, and places the Pope at the head of the conquered provinces. Charlemagne, the successor of Pepin, not only confirms the grant of his father, but increases the temporal domain of the Pope by donating him some additional provinces."

No power on earth can boast a more honorable origin than this. It springs from the free gift of the conquerors in a just war, to those who had already, by eminent service, acquired a sovereignty over the hearts of the people.

But, says the Doctor, this is "only half the story;" and he offers to supply the "missing link" from

'Janus," backed by Gieseler and Bower, and the uthorities severally produced by them (p. 180).

Our readers will probably smile at the idea of oing to Janus for impartial information on the resent subject. Like Dupin, another of the Doctor's uthorities, Janus is notorious for his hostility to the opes; but, unlike Dupin, he hides from the public ehind an assumed name. The works of both are hiefly known to scholars as storehouses of calumnies gainst the Church, ready formulated for the use of olemical hucksters. Bower, another of the Doctor's uthorities, and an apostate from the Church, is thus poken of by the Protestant Dr. Whiston (Memoirs, d Ed., London, 1750): " . . . . tho' Mr. Bower as gotten rid of the prejudices of Popery, yet has he y no means gotten clear of the prejudices of some rotestants as an impartial writer of history." Gieseler, ho is brought up with Bower to back Janus, is so ar from siding with them, that we need not go outide of his pages for testimony to refute them.

So much for the Doctor's authorities: now let us ix clearly the point at issue. "About the middle f the ninth century," says Gieseler (Period III. § 20), 'appeared gradually an Isidorian collection enlarged with many false decretals;" and in a note he adds, "How rich this period generally was in such forgeries may be seen, etc." This is perfectly true; there were many documents forged about that

time, and among them one called *Donatio Constantini M.*, purporting to be the form of a grant made by Constantine the Great, by which he conveyed Italy and the Western Provinces to Sylvester I. Everybody admits the *Donatio* to be a forgery; now the question is, Had this forgery anything to do with the grant made to the Popes by Pepin and Charlemagne? We say it had not; Dr. Stearns, on the other hand, says that the temporal power of the Popes originated in that very forgery.

Here is the story as told by the Doctor in the words of Janus: "After the middle of the eighth century the famous Donation of Constantine was concocted at Rome. It is based on the earlier fifth-century legend of his cure from leprosy and baptism by Pope Sylvester, which is repeated at length, and the Emperor is said, out of gratitude, to have bestowed Italy and the Western Provinces (Lombardy, Venetia and Istria) on the Pope, and also to have made many regulations about the honorary prerogatives and dress of the Roman clergy. The Pope is, moreover, represented as lord and master of all Bishops, and having authority over the four great thrones [Patriarchal Sees] of Antioch, Alexandria, Constantinople, and Jerusalem. The forgery betrayed its Roman authorship in every line; it is self-evident that a cleric of the Lateran Church ['a Roman subdeacon, John,' as Janus intimates in a note] was the composer. The document was

obviously intended to be shown to the Frankish King, Pepin, and must have been compiled just before 754. . . . . This induced Pepin to offer the Pope a homage so foreign to Frankish ideas, and the Pope told him from the first that he expected, not a gift, but restitution from him and his Franks. . . . Twenty years later the need was felt at Rome of a more extensive invention or interpolation. . . . In 774, Pepin's son, Charles the Great (Charlemagne), after taking Pavia, became King of the Longobardic territory stretching far southwards. No more could be said about the gift of Constantine. . . . . So a document was laid before the King in Rome, professing to be his father's gift or promise (promissio) of Kiersy. He renewed it as it was shown him, and gave away thereby the greater part of Italy." (p. 180 seqq. of Dr. Stearns's book with reference to Janus, *The Pope and the Council, sect. vii.*)

"Such," adds the Doctor, "were the documents palmed off upon Pepin and Charlemagne to induce them to make over to the Pope the territories they had rescued from the Lombards" (p. 183). We hope to show that these documents were never "palmed off upon Pepin and Charlemagne."

"It is self-evident," says the Doctor, "that a cleric of the Lateran Church was the composer." The cleric here meant is the subdeacon John. Others have held this opinion, too. We do not object to it

just here; for it makes short work of the Doctor's charge. If, then, "it is self-evident" that the subdeacon John was the composer, it is also self-evident that the document was neither "compiled just before 754," nor "palmed off upon Pepin." We take our proof from "the authorities produced by Gieseler" in the very note to which Dr. Stearns refers (n. 20, § 20, Period III.) "This John," he says, "is discovered (Marqu. Freherus) . . . . about 875; J. Morinus . . . . identifies him with Johannes Diaconus about 963." Now, if the Roman cleric was not the composer, the Doctor's leading assertion is false; if he was the composer, then we ask how could the forgery of a man who lived about 875 or 963 be "compiled just before 754" and "palmed off upon Pepin?"

There is no need of saying more—the reader sees the Doctor's difficulty. Yet, that we may not seem to dismiss the subject too abruptly, we shall cite two more authorities from Gieseler, promising, moreover, not to embarrass the Doctor by any further allusion to his anachronous Roman cleric. In that same note (20) of Gieseler to which the Doctor so unaccountably refers, we are told that "there are also obvious references to it [the forged document] by Hincmar, Ep. III., c. 13;" but even admitting the authenticity of the passages, will "obvious references" to it by Hincmar towards the close of the *ninth century* prove that it was "compiled just be-

fore 754?" The nearest figure to the Doctor's date is given by a well-known enemy of the Popes. "On the other side," says Gieseler, "is de Marca, according to whom the original document was composed A.D. 767." But, again, 767 is *after*, not "just before, 754." And in the following note (21) Gieseler himself tells us: "There is one old Latin text of it, but four Greek texts. . . . The first alone is of historical importance, being found in the Pseudo-Isidorian Decretals," and there—where it is first found—it properly belongs. But the Pseudo-Isidorian Decretals were compiled about the middle of the ninth century, not "just before 754."

We have purposely confined ourselves to Gieseler on this point, in order to show that the single historian of any respectability to whom the Doctor appeals, gives him no authority for saying that the forgery was "compiled just before 754." But, we might grant the Doctor that the forgery was composed in the year 1, if he so wishes; yet he could never prove that the Popes had anything to do with it. We take our proofs of this assertion from the document itself. It is there stated that the Church is subject to the Empire, and that the Popes owe their Primacy over the other four Patriarchs to the liberality of Constantine, not to the positive institution of Christ. Now these two statements are heretical, and consequently could never have been countenanced

by the Popes. Moreover, the divine institution of the Primacy is the source of all their power and dignity; now, even supposing that the Popes could be so carried away by ambition as to endorse a forgery and connive at a heresy; is it possible that they could be so stupid as to disclaim the Primacy and thus destroy, with their own hands, the foundation of all their greatness? Again, the Popes have never attributed their rights and possessions as temporal sovereigns to Constantine, but to Pepin and Charlemagne. Paul I., for instance, writing to Pepin in 759, and Adrian I. to Charlemagne in 776, make this acknowledgment in the plainest terms. But if they had palmed off a forgery to deceive Pepin and Charlemagne, is it likely that they would afterwards contradict themselves in their letters? In a word, to satisfy Dr. Stearns we must, at one moment make the Popes monsters of depravity and the personification of cunning, and the next allow them scarcely sense enough to remove them one degree above idiocy.

Moreover, we happily possess the formula of agreement (Pactionis Fœdus) made between the Pope and Pepin at Kiersy, and the Diplomas of Donation given to the See of Peter by Pepin and Charlemagne; but in none of them is there the remotest allusion to a donation of temporal dominion made by Constantine to the Roman Church. Yet the donation by

Constantine should have been recited as a motive of their grant, out of deference to the prejudices of the Franks, if it be true that their "homage to the Pope was so foreign to Frankish ideas;" and if their liberality would draw on them "the enmity of the still powerful Imperial Court," as Dr. Stearns asserts (p. 181).

We see, then, that neither the testimony of historians, nor the intrinsic evidence offered by the document itself, nor the interest of the Popes, nor their admissions in authentic letters, nor the very Diplomas of Donation given by Pepin and Charlemagne afford any ground for the charge that the temporal power of the Popes originated in forgery.

Yet, regardless of all this, "in the year of grace, 1870," says the pious and learned Doctor, "God be praised, the successor of Stephen and Adrian was made to disgorge the ill-gotten gain; whereat one universal whine—five hundred years earlier it would have been a howl—arose from all Ultramontane Christendom." This is a sad commentary on the Doctor's ethics. Even supposing the forgery, would not possession for more than 1100 years have cured the defect in the original title? And, further, supposing the defect not cured, what right had the Italian government to dispossess the successor of Stephen and Adrian? Were they the lawful heirs of Pepin and Charlemagne? "God be praised," indeed, for

an act contrary to all law, natural, Christian, international and civil!

We make no comment on the "whine" and "howl." The severest thing we could say is that the Doctor is capable of using such language. But we do protest in the name of religious decency against a man's praising God and insulting his fellow-men in the same breath. It is an incongruity shocking to every instinct of Christianity. That the Doctor could get so mixed up in these first principles of the religion he is supposed to teach, is, however, some excuse in our eyes for his aberrations on the question of the Temporal Power of the Popes.

CHAPTER XIII.

THE INVOCATION OF SAINTS.

HERE, at the outset, the Archbishop proposes the Catholic teaching with regard to the Invocation of Saints. "The Church," he says, "simply declares that it is '*useful* and *salutary*' to ask their prayers;" and presently, to dispel the existing prejudices of our dissenting brethren, he adverts to the fact that "all the prayers of the Church end with the formula: '*Through our Lord Jesus Christ*,' sufficiently indicating her belief *that Christ is the Mediator of Salvation.*"

This teaching of the Church is embodied in the solemn declarations of her highest tribunal. The Council of Trent, in the decree "Concerning the Invocation of Saints, etc.," promulgated in the 25th session, explicitly "Enjoins upon all Bishops and others having the office and charge of teaching others, that, according to the usage of the Catholic and Apostolic Church, received from the primitive times of the Christian religion, and according to the consent of the holy Fathers, and the decrees of sacred Councils," the faithful be taught that "it is good and useful suppliantly to invoke the saints, and to fly to their prayers, aid and assistance, in order *to obtain favor from God through His Son, Jesus Christ our Lord, Who is our only Redeemer and Saviour.*" Is it not, then, manifestly unjust to assert that while invoking the saints we forget or despise the intercession of our "only Redeemer, Jesus Christ?" Do we make them our immediate intercessors with God, or attribute to them, of themselves and independently of the merits of Christ, any power to assist us or to grant our petitions? Assuredly not. We have recourse to them, because we believe them to be very dear friends of God, and as such capable, nay far more capable than ourselves, of interceding for us, and obtaining for us, through the merits of our Saviour Jesus Christ, spiritual succor and salvation.

Yet Dr. Stearns insinuates that Catholics do not

address themselves directly to God to implore His mercy; and that prayer to the saints prevents them from placing all their confidence and hope in the One Mediator, Christ Jesus. Was there ever a greater misapprehension of Catholic doctrine and practice? To what purpose does our Rev. Doctor quote the words of St. Paul (Hebrews iv. 16): "Let us go, therefore, with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid." As if Catholics, forsooth, do not implore grace before the throne of the Most High! Is not the Catholic child taught, at his mother's knee, to lisp the Lord's Prayer, and to turn his innocent heart to God that he may obtain the abundance of His mercies? What is the meaning of the acts of faith, hope, love and contrition, which are to be found on the very first page of the Catholic Catechism? Dr. Stearns informs us that he has in his possession a copy of the Roman Breviary, a book of prayer in daily use among the priests and other ministers of the Church. Surely, then, he has found in it a collection of beautiful and touching prayers, addressed directly to God, and a selection of passages from Holy Writ and the writings of the Fathers, exhorting us to the service and love of God, and the practice of all virtues for His glory.

St. Augustine and St. Chrysostom are quoted by Dr. Stearns to tell us that we need no Mediator but

our Lord Jesus Christ, between ourselves and God; that "for this cause did He take flesh, that we may have the boldness to speak unto Him." Is it possible? Who is the child among Catholics who has not learned this in his first lessons of the Catechism? Had not Archbishop Gibbons said that whereas the prayers of the Church terminate with the formula "through our Lord Jesus Christ," we have, even by this fact alone, clear and sufficient evidence of her belief that Christ is the one Mediator of Salvation? Later on, however, it shall be our pleasing duty to supplement Dr. Stearns's quotations by other passages from St. Augustine and St. Chrysostom, which show how firmly they believed in the invocation of the saints, and how earnestly they were accustomed to exhort their flocks to the practice of so salutary a devotion.

The reverend Doctor endeavors to substantiate his misrepresentation of Catholic doctrine by calling special attention to the worship, paid by Catholics to the Ever Virgin Mother of God, and is greatly scandalized at certain manifestations of this devotion as found in Catholic books of piety. In the following chapter we propose to examine this question at length.

Not satisfied with asserting that it is "useful and salutary" to invoke the prayers of the saints, Archbishop Gibbons has demonstrated his assertion, start-

ing from the position, evident to every unbiased mind, that we are warranted in drawing the conclusion that it is a salutary practice to invoke the prayers of the blessed in heaven, provided we can prove (1) that they *hear our prayers;* and (2) that *they have the power and the will to assist us.* In support of this twofold proposition, he adduces passages from Holy Writ and from the writings of the Fathers, who flourished in the first ages of Christianity, which go to prove that the angels and saints are not only acquainted with our affairs on earth, but also have both the power and the will to help us; since their supplications are most efficacious with God, and they are animated with the most fervent charity in our regard. What has Dr. Stearns to say in reply? He is a skilful tactician. He is aware that it is far easier to fight the enemy from your own vantage-ground, than to attack him in his entrenchments, and so he wisely changes the face of the controversy. Instead of meeting the arguments squarely, he proceeds to quote from the Profession of Faith drawn up by Pope Pius IV., these words: "the Saints, reigning with Christ, are to be venerated and invoked;" and suppressing the words which follow and explain the preceding, viz.: "and they [the saints] offer their prayers to God for us," exerts himself to demonstrate that the spirits of the just neither actually reign with Christ, nor shall reign

with Him until after the resurrection, thence inferring that the saints are not to be venerated and invoked. For, says he "the foundation of the *Roman* doctrine being thus taken away, the superstructure would seem to go with it" (p. 191). Afterwards, however, he condescends to examine some of the Archbishop's arguments.

The reader will soon be enabled to judge for himself how completely Dr. Stearns has failed in his valorous onset against "the foundation of the *Roman* doctrine." But let him remark that this shifting of the question will not be of the slightest aid to him. Even were we to unite with him in denying, what we stoutly affirm, and will shortly demonstrate, that the saints now reign with Christ, it would not follow that therefore they are not to be invoked.

Again, we call the reader's attention to a rather significant admission on the Doctor's part. The Archbishop, commenting on two passages of Scripture (Luke xv. 10, and I. Cor. iv. 9) had said: "To pass from the Old to the New Testament, our Saviour declares that 'there shall be joy before the angels of God upon one sinner doing penance.' Then the angels are glad whenever you repent of your sins. Now, what is repentance? It is a change of heart. It is an interior operation of the will. The saints, therefore, are acquainted—we know not how—not only with your actions and words, but even with

your very thoughts. And when St. Paul says that 'we are made a spectacle to the world, to angels, and to men,' what does he mean, unless that as our actions are seen by men, even so they are visible to the angels in heaven?" Forced by "dire necessity," Dr. Stearns (p. 193) yields a point and admits that the passages of Holy Writ alleged "show that the angels know, more or less, what is going on here." Why he should qualify his admission with "more or less," is not very intelligible, but at least we thank him for the avowal that the angels of God *do* know what occurs on earth.—But the Archbishop spoke of *saints* as well as of *angels*. Very true, but he has taken the precaution to add: "Our Lord declares that the saints in heaven (Matth. xxii. 30), shall be like the angelic spirits, by possessing the same knowledge, enjoying the same happiness;" and since Dr. Stearns admits that they will be like them after the resurrection, all difficulty will be set at rest when we shall have proved, as we shall soon do, that for the saints the enjoyment of the beatific vision of God is *not* deferred until after the day of general resurrection.

Once more, would the Doctor have the kindness to explain why he makes not even the most distant allusion to the arguments, which the Archbishop has drawn from the Gospel narrative of Dives and Abraham (Luke xvi. 19–31), and from the supernatural

vision of Judas Machabaeus related in the second Book of Machabees? With regard to the former passage the Archbishop says (p. 185): "We read in the Gospel that Dives, while suffering in the place of the reprobates, earnestly besought Abraham to cool his burning thirst. And Abraham, though detained in limbo, was able to listen and reply to him. Now, if communication could exist between the souls of the just and of the reprobate; how much easier is it to suppose that interchange of thought can exist between the saints in heaven and their brethren on earth?" And concerning the text from Machabees, the Doctor's silence is extremely suspicious, for, as the Archbishop remarks, "the Book of Machabees, though not admitted by our dissenting brethren to be inspired, must be at least acknowledged by them as a faithful historical record," giving evident proof that God's chosen people of old believed that the saints hear our prayers, are acquainted with our perils and necessities, and have the power and will to assist us by their intercession.

These are the words taken from II. Mach. c. xv. vs. 12–16, where the vision which Judas Machabaeus had of Onias and Jeremias, both of whom had been long since dead, are related: "Now the vision was in this manner. Onias, who had been high-priest, a good and virtuous man, modest in his looks, gentle

in his manners, and graceful in his speech, and who from a child was exercised in virtues, holding up his hands, prayed for all the people of the Jews. After this there appeared also another man, admirable for age and glory, and environed with great beauty and majesty. Then Onias answering said: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people and for the holy city, Jeremias, the prophet of God. Whereupon Jeremias stretched forth his right hand and gave to Judas a sword of gold, saying: Take this holy sword, a gift from God, wherewith thou shalt overthrow the adversaries of my people, Israel."

Dr. Stearns can be witty at times. Commenting on the argument which Archbishop Gibbons deduces from the words of the Apocalypse (v. 8): "And the four and twenty ancients fell down before the Lamb having every one of them harps, and golden vials full of odours, *which are the prayers of saints*," he considers it doubtful that St. John intended to imply that "the odours were *transubstantiated* into prayers." Not bad for the learned Doctor, but we hope that there was not

"More act of malice, than integrity"

in the use of a term which is, indeed, sacred among Catholics, but which can have no possible application in the present instance. For what more does the Arch

bishop imply than is explicitly admitted by Dr. Stearns, viz., that "the odours *symbolize* the prayers" of the saints; in other words that the whole passage figuratively describes the Saints as interceding with us before the throne of God, and consequently demonstrates that the Saints hear our pleadings, know our wants, and assist us with their prayers? We venture, in passing, to call the reader's attention to the following verses (Apoc. iv. 4, 10 and 11) from the preceding chapter: "And round about the throne were four and twenty seats; and upon the seats four and twenty ancients sitting, clothed in white garments, and on their heads were crowns of gold. . . . The four and twenty ancients fell down before Him that sitteth on the throne, and adored Him that liveth for ever and ever, and cast their crowns before the throne, saying: Thou art worthy, O Lord our God, to receive glory, and honor, and power; because Thou hast created all things, and for Thy will they were and have been created." What man of unprejudiced mind, after reading this, can refuse to admit that there are saints in heaven, "sitting before the throne of the Most High," and actually enjoying the beatific vision of God? But we shall return to this point hereafter.

Dr. Stearns is greatly exercised over a passage from the xlviii. chapter of Genesis, in which the patriarch Jacob is described, on his death-bed, pray-

ing thus for his two grandchildren: "The angel that delivereth me from all evils bless these boys." Thence the Archbishop had inferred Jacob's belief that the angel could hear him. But presto! the Doctor pounces upon him and charges him with having purposely mutilated the quotation, changed it "in a vital part," because he has neglected to quote the preceding verse, in which Jacob implores God's blessing, and which, says the Doctor, would have shown the candid reader that the angel in question was "not a created angel, but the uncreated God!" (p. 192). We forbear to reproduce the reverend gentleman's language, which is unpardonably rude; but we advise him to "look before he leaps," in future, for he has unwittingly "set himself in the teeth"—to use a phrase of his own—of the celebrated Anglican commentator Simon Patrick, Lord Bishop of Ely (Patrick, Com. on Genesis, c. xlviii. v. 16. London, 1809). He not only expounds the word "angel" in the sense taken by Archbishop Gibbons, but adds that "many of the ancient Fathers (as Athanasius, L. 4, cont. Arianos, Cyril in h. loc., Procopius Gazaeus, etc.) understand hereby an uncreated angel, viz., the second person of the Blessed Trinity. 'But the discourse is not concerning the sending of the Son of God, in our flesh to redeem mankind, but only concerning the preservation and prosperity of one man; and, therefore, I do not know whether it

be safe to call him an angel, *i. e.*, a minister, or messenger, lest we detract from his divinity. For in conferring blessings He is not a messenger or minister, but a principal cause together with the Father.' They are the words of that famous divine Georg. Calixtus, who follows *St. Chrysostom*, who takes this angel to be one *properly so called*, and thence proves that heavenly ministers take care of pious people. And so does *St. Basil* in no less than three places of his works, which show it was his *settled opinion*." How comes it that St. Chrysostom, St. Basil, Calixtus, and Patrick had no fear of confounding "the identity of the angel with the uncreated God?" Had they also "mutilated the quotation?"

But the invocation of the angels, says Dr. Stearns, "is just what is reprobated by the Apostle in Colossians ii, 18," according to the *accurate* Protestant version: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels" (p. 193). Surely the good Doctor

"Waxes desperate with imagination"

when he fastens so preposterous an interpretation upon the words of St. Paul. Had he taken the trouble to read Theodoret, and not been satisfied with quoting, on the authority of Usher, a detached passage, he would have found this Father declaring explicitly (Comm. in Ep. ad Coloss. ii. 18) that

St. Paul reprobates, not the faith of the *Catholics* of his day, but the *idolatry* of Simon Magus and other ancient heretics, who paid a worship to the angels, believing them to be the makers and lords of the lower world, and imagined it unlawful to address their petitions for mercy directly to God Himself. The doctrines of these heretics found a following, for many years, in Phrygia and Pisidia, and it was against this pernicious heresy that the 35th Canon of the Council of Laodicea, cited by Dr. Stearns, was directed, and not against the Catholic invocation of saints, which neither contains any "hidden idolatry," nor supposes a "forsaking of our Lord Jesus Christ," as we have abundantly demonstrated. These same heretics, concerning whose idolatrous practices St. Paul warns the Colossians, are mentioned by many of the early Fathers; for example, St. Irenæus,* Tertullian,† and St. Epiphanius.‡

And St. Jno. Chrysostom,§ commenting on this very passage of St. Paul, says: "There are some who say that it is not necessary to be reconciled and to go to the Father through Christ, but through the Angels, . . . and hence it is that he (St. Paul) every way speaks of Christ."

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* Cont. Hær. Lib. I. c. 23.
† De Præscrip. c. 46.
‡ Adv. Hæres, Lib. I. Tom. 2, Hær. 66.
§ In Ep. ad Coloss. Hom. VII., n. 1.

Concerning the above-mentioned Canon of the Council of Laodicea, Dr. Stearns remarks with delightful candor, and again on the authority of Usher, that ROMAN doctors found it to be "so sore a point," in fact were so conscious that, as it stood, it condemned them, "that they had recourse to the desperate expedient of changing *angelos*, angels, into *angulos*, corners, and putting *ad* before it, so as to make it read *invocate at corners*. Oh,

"The . . . tricks of Rome!"

Well, if Dr. Stearns will only consult for himself the most authoritative *Roman* collections of the decrees of Councils (for example, Labbe, Collect. Concil. Tom. I. p. 1503; Harduin, Concil. Tom. I. p. 787), we assure him that there is a pleasant surprise in store for him; since he will discover there not only the original Greek text of the Canon in question, but the ancient Latin versions with the word "Angelos," and not "Angulos." Moreover, we mention for his benefit, a few well-known names, Bellarmin (De Sanct. Beat. L. I. c. 20), Holtzclau (Theol. Wirceburg. t. 2, part. 2, n. 494), Perrone (De Cult. Sanct. c. 2, obj. 2), as instances of *Roman* theologians, who quote the Canon faithfully, without even alluding to the existence of a different reading.

But were the saints invocated by the early Christians, "in the old historic Church of our Fathers"?

We are confident of our ability to produce substantial proofs that they were, though we must abstain from lengthy quotations, lest this chapter grow out of all proportion. Dr. Stearns has mentioned St. Augustine and St. Chrysostom. We shall follow his example. The former, speaking of the feasts celebrated in honor of the martyrs, thus exhorts his flock:* "Wherefore, let us celebrate their festivals with all devotion, as we do; with sober joy, pious concourse, etc. . . . We are filled with admiration of them, they look down with pity upon us; we offer them our congratulations, they *intercede* for us." Again:† The Church "prayeth not for the martyrs, but rather commends herself to their prayers." On another occasion:‡ "We pray not for martyrs; for they have gone out from among us so perfectly purified, that they are not recipients of our bounty, but *our advocates*. Not, however, of themselves, but in Him, to whom they have been united as perfect members. He is truly our *only* advocate who maketh intercession for us, sitting at the right hand of the Father. But He is our *only advocate*, after the same manner as He is our *only shepherd*. For, says He, other 'sheep which are not of this fold, them also

* Serm. 280, al. De Diversis, 103, n. 6.
† Serm. 284, n. 5.
‡ Serm. 285, n. 5.

must I bring in.' Though Christ be our Shepherd, is not Peter a shepherd?"

Finally, in one* of his many discourses concerning the blessed Protomartyr, St. Stephen, St. Augustine relates the following miracle. A Christian mother, at Uzalim, had lost her child before he was baptized. In consequence she was grievously distressed, since she must renounce all hope of meeting him in heaven. Filled with confidence, however, she flies to the "Memoria" of St. Stephen, *i. e.*, to the shrine where the Saint's relics were preserved, and there besought him in the following prayer; "Holy Martyr! thou seest that no consolation remains to me; for I cannot say that my child is gone before me, whom thou knowest to be lost; thou seest why I mourn. Restore to me my child, that I may possess him [hereafter] before the face of my God." Even while she prayed, her boy was restored to life, received the Sacrament of regeneration, and then peacefully expired in the arms of his pious mother, who had received the fulfilment of her wishes. What more could be desired? Will Dr. Stearns, "in the teeth" of this narrative and of the testimony of St. Augustine, venture to deny the faith of the early Christians in the invocation of the saints?

Not less explicit are the words of St. Chrysostom.†

* Serm. 324.

† Opera, Tom. 2. pag. 640. n. 7, Migne, Paris, 1862.

The holy doctor, after expatiating on the virtues of the Saints Bernice, Prosdoce and Domnina, concludes thus: "You have no doubt felt much love for these saints: with ardour, therefore, let us fall down before their relics and embrace their shrines: for the shrines of the martyrs can have much virtue, even as the bones of martyrs have great power. And not only on the day of their festival, but on other days also, let us approach them *and invoke them*, and *entreat them* to become our patrons. For they have great power with God, not only when living, but now that they are dead; and much rather because they are dead; for they bear upon them the wounds of Christ, and when they show these wounds, they can persuade their King [to grant them] anything."

So much for the assistance which our reverend friend hoped to obtain from St. Augustine and St. Chrysostom.

Listen now to S. Gregory of Nazianzum, invoking S. Cyprian: "Mayest thou," says he, "look down from above propitiously upon us and guide our words and life; and shepherd, or shepherd with me, this sacred flock." (Orat. 24 de S. Cypr. n. 19.) A similar invocation to St. Athanasius occurs in his oration in honor of that great champion of the Catholic faith. See Orat. 21 in Laud. S. Athan. Again, on another occasion, speaking of St. Peter of Alexandria, he

says: "He now, I well know, looks down from above upon our affairs, and stretches forth his hand to those who labor in the cause of virtue."

St. Basil the Great teaches us the same doctrine. In his 19th Homily on the 40 Martyrs, n. 8, he addresses them thus: "Oh holy choir! Oh sacred band! Oh unbroken host of warriors! Oh common guardians of the human race! Ye gracious sharers of our cares; ye coöperators in prayer, most powerful intercessors; stars of the universe; flowers of the churches."

And St. Ambrose (de Viduis c. 9) says: "The angels, who have been given us for our protection, are to be invoked in our behalf; the martyrs—whose patronage we seem to have a claim to, by a kind of pledge derived from the body—are to be invoked."

One further testimony. A Spaniard, Vigilantius, whose name has come down to us only on account of his errors, dared to speak at the beginning of the 5th century against the invocation of the Saints. To refute him S. Jerome wrote a book, from which we quote the following words: "If the Apostles and martyrs, while still in the body, can pray for others, at a time when they must still be anxious for themselves; how much more after their crowns, victories, and triumphs won? . . . . The Apostle Paul declares that two hundred three score and sixteen souls, sailing with him, were freely given him; and after he is dissolved and has begun to be with

Christ, shall he close his lips, and not be able to utter a word in behalf of those who, throughout the whole world, believed at his preaching of the gospel? And shall the living *dog* Vigilantius be better than the *dead lion?*" (See Migne, P. L. t. 23, p. 360.)

But let us go back a hundred years or more, to the days of the martyr St. Methodius, Bishop, first of Olympus and Patara in Lycia, and later of Tyre in Phoenicia; who flourished towards the close of the *third* century, and won his palm about the year 312, according to the testimony of St. Jerome and others. In a sermon "on Simeon and Anna" delivered on a Sunday, which coincided with their festival, we find this very manifest invocation: "Wherefore, O most holy Mother of God, thou greatest of all creatures, thou who dost confidently exult in thy maternal honors, we beseech thee to keep in everlasting remembrance us who glory in thee, and celebrate, in sublime canticle, thy immortal memory which shall endure until the end of time. And thou also, Simeon, venerable old man, who didst first receive our holy religion and proclaim the resurrection of the faithful, be thou our advocate (ambassador), together with her, before that Saviour-God whom thou didst merit to receive into thy arms." (Migne P. G., t. 18, p. 382.)

Moreover, the reader is aware that the tombs of the early martyrs and confessors of the Church,

which have been discovered in the Catacombs beneath the city of Rome, are frequently adorned with commemorative inscriptions, not always remarkable for exquisite latinity, but of extreme interest to the archæologist and the lover of truth. Sometimes they consist merely of the Saint's name, the date of his death, etc., but frequently they take the form of a prayer or invocation. These last, of which we subjoin two specimens, are undeniable evidences of the faith and practice of those primitive times. Researches undertaken in the year 1694 brought to light, in the Cemetery of Gordian and Epimachus, the tomb of the Martyr Sabbatius, bearing the following inscription:

Sabbati . dulcis . anima . pete . et . roga
pro . fratres . et . sodales . tuos
Sabbatius, sweet soul, pray and entreat for thy brethren and comrades.

Another inscription, in the Cemetery of Calixtus, runs thus:

Attice . spiritus . tuus
in . bonu . ora . pro . paren
tibus . tuis
Atticus, thy spirit is in bliss: pray for thy parents.

To these monuments we invite Dr. Stearns's earnest consideration.

The last point, which we wish to make good against our Reverend opponent, is the fact that the

saints actually reign in heaven with Christ, and enjoy the beatific vision of God. We have already incidentally demonstrated this point, and so, for brevity's sake, we shall restrict ourselves to a few additional proofs.

In St. Paul's 2d Epistle to the Corinthians (v. 8) we find this passage: "We are confident, and have a good will to be absent rather from the body, and to be present with the Lord." These words lead us to conclude the existence of a state in which we are "absent from the body," yet not from the Lord. But there would be no such state in the supposition that we could not be with the Lord, enjoying His presence, *before* the resurrection; for *after* the resurrection we shall no longer be "absent from the body." We are forced, therefore, to conclude that, even before the day of general resurrection, the souls of the righteous are admitted into the presence of the Lord.

But the Doctor will object, perhaps, that St. Paul speaks, indeed, of being "present to the Lord," but not of enjoying the beatific vision of God. Quite the contrary, for the preceding verse precludes any such interpretation. What says the Apostle in verses 6 and 7? "Knowing that while we are in the body, we are absent from the Lord. *For we walk by faith and not by sight.*" In the language of St. Paul, while "absent from the Lord," "we walk by *faith*," because we have not yet been admitted to the *sight*

sion of the divine splendor; consequently "to be ent to the Lord," can have no other meaning than of being admitted to that blissful region where ı ceases, and the eternal vision of God begins. ainly does Dr. Stearns appeal to the words ad-sed to Timothy (II. Tim. iv. 8): "There is up for me a crown of justice, which the Lord, just judge, will render to me in that day; and only to me, but to them also that love his com-' Is it not plain that the Apostle has reference ıe crown which will be rendered to *the whole man*, is to say, to Paul, *soul and body*, and not to the *only*—of the crown which will be complete and perfect his entire being, and will be made mani-to all in the day of judgment? No doubt *this* ›wn of justice" is "laid up," and "the just judge render" it to St. Paul not earlier than the resur-on day; but long before that day shall dawn, the ,t Apostle who "longed to be dissolved and to be ı Christ" (Philipp. i. 23) has been united to his eemer, and sees God "face to face" with the els and the spirits of the blessed.

Ve might here introduce numerous documents, ›nging to the first ages of the Church, in confir-ion of the Catholic doctrine that the souls of the , which depart out of this world with nothing to sfy for to God's justice, are admitted to the vision Jod as soon as they are freed from the trammels

of the body. To say nothing of the Acts of the Early Martyrs and monuments discovered in the Catacombs; in the first century of the Christian Era we find St. Clement of Rome (I. ad Corinth. c. 5) declaring of St. Peter: "Martyrium passus, *in debitum gloriæ locum ascendit,*"—"his martyrdom being over, he *hath ascended into the place of glory* which he had merited." And St. Ignatius, martyr, in whose letters the desire of martyrdom is ever recurring, and who wore the glorious palm in the year 107, writes thus to the Christians of Rome (Ep. ad Rom. c. 7): "I write to you still living, but longing for death. My Love hath been crucified, and there is within me no spark of love for earthly things; but the Spirit liveth and speaketh within me, and saith to me, '*Come to the Father.*'"

The writings of St. Cyprian, who lived during the frightful persecutions of the third century, attest the same fervent faith and ardent hope of the early Christians. He thus encourages his stricken flock (Lib. de Mortalitate, n. 26): "We hail the day which allots to each his dwelling-place, which delivers us from this life, frees us from the trammels of earth, and restores us to our heavenly *Kingdom* (paradiso et regno). . . . What are the delights of that *heavenly Kingdom*, where no fear of death but life eternal awaits us, but supreme and endless bliss! There already *triumph* the glorious choir of the Apostles,

the exulting company of the prophets, the innumerable host of the martyrs, *crowned* for their victorious combats and sufferings: the Virgins . . . the merciful, *who have received their reward* . . . . Let us hasten towards them, dearest brethren, with eager desire, let us long to join them soon, soon to be united with Christ."

We shall conclude our quotations with the following extract from Origen (Contra Celsum, Lib. 6, n. 20), also a Father "of the old historic Church," for he died about the middle of the third century, in the year 254: "He saith: 'that whither I go, there you may also be;' which leadeth us to hope that *after the labors and combats of this life*, we shall rest *in the highest heavens;* and, drinking of the waters which spring up into eternal life, . . . we shall forever *gaze upon the invisible things of God;* no longer knowing them by contemplation of the created things of the universe, but, as the true disciple of Jesus hath said it, '*face to face;*' and again, 'when that which is perfect is come, that which is in part shall be done away.'"

With these magnificent testimonies to the belief of the early Church, we invite the reader to confront Dr. Stearns's silly assertion that "the saints will not reign with Christ until after the resurrection," and the effrontery with which he challenges the Archbishop (p. 190) to produce any authorities other than those

which he condescends to produce for him. We call his attention to the following points:—1. That we have quoted four unimpeachable witnesses from among the most illustrious Fathers of *the first three centuries only;* 2. That the Fathers cited were representative men of *the four great centres of ancient Christianity,* Rome, Antioch, Carthage, and Alexandria; 3. That they speak *not of the martyrs only,* but of all the saints; 4. That they declare that the saints are *in glory, with the Father, crowned and triumphant, in the heavenly kingdom, enjoying the vision of God;* 5. That we have not availed ourselves of the "clear and explicit assertion of Dionysius of Alexandria, as related by Eusebius," nor the "two doubtful ones of St. Cyprian and his correspondents," which the Doctor magnanimously grants to us, and which were "*absolutely all*" that the learned gentleman had "been able to find."

As we leave the first three centuries and come down nearer our own times, the testimony becomes of more frequent recurrence. And what more could we desire than we find in these words above quoted of St. Gregory of Nazianzum (4th century), in which he *invokes* the glorious martyr St. Cyprian: "Mayst thou look down from above propitiously upon us, and guide our words and life . . . . gladdening us with a more perfect and clear illumination of the Holy Trinity, *before which thou standest?*"—or this *invocation* of

St. Ephrem (*not* a martyr) by St. Gregory of Nyssa (4th century): "And do thou, who art *standing at the divine altar*, and *art ministering with the angels to the life-giving and most holy Trinity*, bear us all in remembrance, and obtain for us the pardon of our sins." (Vita S. Ephrem, sub finem, Edit. Migne, P. G. p. 850.)

One more quotation from St. Augustine, and we have done. In his sixth panegyric of St. Stephen, the great Bishop of Hippo (Serm. 319 al. 51, De Diversis, nn. 2 and 3), spoke thus of the Martyr's passage to his eternal reward: "'Lord Jesus,' said he, 'receive my spirit.' Thou hast given me the victory, grant me now the triumph, 'Receive my spirit' . . . Say to my spirit, 'Enter into the joy of thy Lord.' . . . . And into what place did Jesus receive his spirit? into what mansion? into what heaven of heavens? Who can understand it? who can explain it? Shall I tell you briefly? Listen to the words of Christ: 'Father, I will that where I am, there they also may be.'"

This doctrine, revealed in Holy Writ, and handed down to us in their writings by the Fathers of the Church, was defined as a dogma of faith by Pope Benedict XII., in the Bull "Benedictus Deus," promulgated in the year 1336, and was confessed by the whole Church in the general Council of Florence, in the year 1439.

CHAPTER XIV.

SAME SUBJECT—DEVOTION TO THE B. VIRGIN MARY, MOTHER OF GOD.

THE Rev. Dr. Stearns, whilst speaking of the invocation of the Saints as practised in the Catholic Church, accuses us of paying to Mary the worship which is due to God alone. This calumny is so antiquated, and withal so gross, that it has long since gone out of fashion among honest men, who possess but an ordinary knowledge of the teaching of the Church. Accordingly, we cannot but suppose that the Rev. Doctor's conduct is to be ascribed to a blind and misguiding prejudice, the pernicious effects of which become painfully manifest in the present case. Dr. Stearns asserts (p. 204) that we Catholics "put the creature on a level with the Creator," even when only six pages before, and in the same chapter, he had informed us that there are "*three kinds of religious worship* recognized by our standard writers, namely, *dulia* to the Saints, *latria* to God, and (betwixt the two) *hyperdulia* to the Virgin" (p. 198).

Again, with more boldness than judgment, he says (*ib.*): "How is it, most Reverend Sir, that, knowing as you do the prominence given to the Worship of

the Virgin in your Churches . . . . there is not, throughout the 433 pages of your book, so much as an allusion to any worship of the Virgin, as distinguished from the other Saints, nor is she once mentioned, either by name or by title, as an object of worship at all?" And he goes on adding: "Is it because you are *afraid* in these United States and in this Nineteenth Century to hold up plainly before the American people that which, nevertheless, you are trying to entice them into, and make them part and parcel of?"

When Dr. Stearns wrote these highly offensive lines, he must have had before him a copy of the earlier editions of Archbishop Gibbons's work, in which there was no special chapter devoted to the vindication of the Catholic devotion to the Mother of God. In those editions the Archbishop supposed, and with reason, that by explaining and defending the doctrine and practice of the *invocation of the saints* in the Catholic Church, he had also by the very fact vindicated the invocation of the Queen of Angels and Saints. However, even in those earlier editions, the Archbishop had sufficiently answered the charge of Dr. Stearns. "I hear men," says he, "cry out with Pharisaical assurance 'You dishonor God, sir, in praying to the saints. You make void the mediatorship of Jesus Christ. You put the creature above the Creator.' How utterly groundless is this objection!

We do not dishonor God in praying to the Saints. We should indeed dishonor Him, if we consulted the saints *independently* of God. But such is not our practice. The Catholic Church teaches, on the contrary, that God alone is the Giver of all good gifts; that He is the source of all blessings, the Fountain of all goodness. She teaches that whatever happiness, or glory, or *influence* the Saints possess, all comes from God. As the moon borrows her light from the sun, so do the Blessed borrow their light from Jesus, 'the Sun of Justice,' the one Mediator (of Redemption) of God and men. Hence when we address the Saints, we beg them to pray for us through the merits of Jesus Christ, while we ask Jesus to help us through His own merits" (p. 192).

In later editions the Archbishop has a chapter of more than thirty pages, the longest in the whole book, on the devotion of Catholics to the Blessed Virgin. There he proves—although a Christian should not need a proof—that it is lawful to honor the Blessed Virgin as a Saint, to invoke her as an intercessor, and to imitate her as a model. Then, meeting again the objection of Protestants, which Dr. Stearns thinks it worth while to repeat, he emphatically remarks (p. 227):

"Every Catholic child knows from the catechism that to give to any creature the supreme honor, due to God alone, is idolatry. How can we be said to

dishonor God, or bring Him down to a level with His creature by invoking Mary, since we acknowledge her to be a pure creature, indebted like ourselves to Him for every gift and influence which she possesses? This is implied in the very form of our petitions."

"When we address our prayers to her, we say, *Pray for us sinners*, implying by these words that she is herself a petitioner at the throne of divine mercy. To God we say, *Give us our daily bread*, thereby acknowledging Him to be the source of all bounty."

"This principle being kept in view, how can we be justly accused of slighting God's majesty by invoking the intercession of his handmaid?"

Now, after reading these express and repeated declarations, Dr. Stearns does not only not retract his charge, but even allows it to go unmodified into the second edition of his book. Still worse, in his note to this second edition, page 7, where he speaks of the Archbishop's chapter on devotion to the Blessed Virgin, he makes the bold assertion that "there is not a syllable in it from beginning to end, of that special worship of her above other saints, which the Roman theologians call *hyperdulia*." Does the Doctor understand the meaning of *hyperdulia?* If so, how could he hazard that assertion, when the Archbishop justifies Catholics in paying

greater homage to the Blessed Virgin than to the angels and saints, in the following plain language: "The influence of Mary's intercession exceeds that of the Angels, Patriarchs, and Prophets in the same degree that her sanctity surpasses theirs. If our Heavenly Father listens so propitiously to the voice of His servants, what will He refuse to her who is His chosen daughter of predilection, chosen among thousands to be the Mother of His beloved Son?" (p. 223).

Alas! how pernicious is not the influence of an atmosphere hostile to the Church! Will not Dr. Stearns now at last acknowledge his error and make reparation for it? May we not hope that he will at last understand, what a child among Catholics fully understands, and is expressed in the three following propositions: 1*st.* We give to God alone, on account of His infinite perfections, the supreme homage of adoration, which is due to Him alone, and which is called by Catholic Theologians *cultus latriae.* 2*d.* We honor angels and saints as God's servants and friends, with an homage which they deserve as such, and which is altogether different from that which we pay to God; and this veneration of the saints goes by the theological name of *cultus duliae.* 3*d.* We honor in a special manner *among the saints* the Virgin Mary, Queen of all angels and saints, on account of her eminent sanctity and her sublime and

most intimate relationship with the adorable Trinity; since the Word of God, who is from all eternity begotten of the Father, and consubstantial with Him, was in the fulness of time begotten of her, taking to Himself from her maternal womb our human nature. This special honor which we pay to the Virgin Mother of God, is the *cultus hyperduliae*—the homage paid to the most highly privileged creature, but *as* to a *creature*, and therefore never to be compared with the worship which we give to God. Such is our doctrine—such our practice.

To Dr. Stearns, who in this nineteenth century repeats the slander of Faustus, the ancient Manichean, we address the answer given to Faustus by St. Augustine (Contra Faustum, L. 20, c. 21): "With that worship which in Greek is called λατρεία (in Latin it cannot be expressed by one word), as it is a kind of service properly due to the Divinity, we neither worship, nor teach to worship, other than the one God."

In addition to this, we beg of Rev. Dr. Stearns to ponder over these weighty and beautiful words of Card. Newman, in his letter to Rev. E. B. Pusey, D.D., (New York, 1866, p. 49): "He who charges us with making Mary a divinity, is thereby denying the divinity of Jesus. Such a man does not know what divinity is. Our Lord cannot pray for us, as a creature, as Mary prays; He cannot in-

spire those feelings which a creature inspires. To her belongs, as being a creature, a natural claim on our sympathy and familiarity, in that she is nothing else than our fellow. She is our pride, in the poet's words: 'our tainted nature's solitary boast'—so weak, yet so strong; so delicate, yet so glory-laden; so modest, yet so mighty. She has sketched for us her own portrait in the Magnificat: 'He hath regarded the low estate of his handmaid; for behold, from henceforth all generations shall call me blessed. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things, and the rich He hath sent empty away.'"

But do not you Catholics, our Reverend opponent will ask, deny all these explanations by the very usage of the word *worship* for the homage you pay to the Virgin? How can a created thing be *worshipped?*

Now, this is no longer finding fault with our doctrine and practice, but simply with the *word* by which it is expressed. Indeed, the real meaning of our devotion to the Blessed Virgin is so clearly defined among us, and so plainly explained for the benefit of outsiders, that it is certainly no fault of ours if somebody chooses to be so blind or so obstinate as to misunderstand or misinterpret our meaning. We are loath to repeat for the thousandth time that the word

worship, in its real old English acceptation, is ambiguous, and in many instances does not signify anything more than *honor* or *respect*. When, for instance, a magistrate is called "Worshipful," do we put him on a level with the Almighty? Do we believe that a supreme and a divine honor is given to the person to whom these words of the marriage service are addressed: "*With my body I thee worship*"? —And do not Protestants read in their own King James' Bible (I. Chronicles xxix. 20): "And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and *worshipped the Lord and the King*"?

Dr. Stearns rebukes the Catholic Church for the expressions of hope and confidence, love and gratitude, with which her children address Mary. Quoting some of these expressions from the Psalter of St. Bonaventure in honor of the Blessed Virgin, and from the "Month of Mary" written by Father Muzzarelli of the Society of Jesus, he is shocked and scandalized. But the scandal he takes, and the flourish of rhetoric with which he announces to our countrymen his discovery of a heinous crime committed by Catholics, provokes an irrepressible smile of pity at so much labor lost, and so much ado about nothing. It was most assuredly a useless task for you, Rev. Doctor, to go to the trouble of hunting up a few passages from three or four books, in order to prove that Mary is

among all the Saints the highest object of our love and praise.

We Catholics do not deny this; we fully admit it. And to make you understand the cause of this fervent, filial devotion of Catholics to Mary, be pleased, Rev. Doctor, to listen again to the words of Cardinal Newman (op. cit. p. 44): "When once we have mastered the idea that Mary bore, suckled and handled the Eternal in the form of a child, what limit is conceivable to the rush and flood of thought which such a doctrine involves? What awe and surprise must attend upon the knowledge that a creature has been brought so close to the divine Essence?"

Moreover, we recommend to the Doctor's serious consideration the following passage from a sermon of St. Basil of Seleucia, who took part in the fourth Ecumenical Council, in the year 451: "What tongue is sufficient to celebrate the praises of Mary worthily? For through her we have become partakers of great benefits. With what flowers of language shall we weave a crown worthy of her? . . . . What offering can we make worthy of one, of whom all earthly things are unworthy? For if Paul said of other Saints, 'of whom the world was not worthy,' what shall we say of the Mother of God, who surpasses all the Martyrs in glory as much as the sun outshines all other stars? . . . . Who, then, would not admire the great power of

the Mother of God, and her pre-eminence over all the Saints whom we venerate? . . . . O most holy Virgin! whosoever shall say all manner of great and glorious things concerning thee, will not stray from the truth, but will fall far short of the truth" (Orat. 39, see Migne P. G. t. 85, pp. 426–451). With the same faith St. Cyril, Patriarch of Alexandria, in a sermon preached before the fathers assembled for the third Ecumenical Council at Ephesus (A.D. 431), said to the B. V. Mary: "Hail Mary, Mother of God, venerable treasure of the whole world . . . . Hail thou, who didst contain in thy holy and virginal womb the uncontainable; thou through whom the Trinity is glorified, through whom the precious cross is made known and adored in all the world; through whom heaven is made glad; in whom angels and archangels rejoice; by whom devils are put to flight . . . . through whom prophets prophesied; through whom Apostles preached salvation to the Gentiles; through whom the dead are raised to life; through whom kings reign, through the grace of the Holy Trinity." (Hom. 4, Migne P. G. t. 77, p. 991.)

If the Rev. Doctor is scandalized at the expressions ordinarily used by Catholics when speaking of the Blessed Virgin, what will he say to those just quoted? We might go on adding hundreds of

similar passages from the Fathers; but in this book, it is plain, we have no room for them.

Before concluding this chapter, we have a word of comment to make upon the Rev. Doctor's sagacious remark (p. 198): "Think of her listening every Sunday to five millions of worshippers in the United States alone! Think of it! Hold to it, then—if you can." We must confess that this oratorical appeal to the earthly senses forcibly reminds us of the words of St. Paul (I. Cor. ii. 14): "The sensual man perceiveth not these things that are of the Spirit of God: for it is foolishness to him, and he cannot understand." For Dr. Stearns's remark implies the supposition that the Blessed in heaven see and hear in the same manner as we see and hear on earth—at least, not a whit better; and to suppose this, is certainly not raising our thoughts above and beyond this earth. We hold that the saints acquire a distinct knowledge of our prayers, not only through the ministration of angels, but also because God reveals to them even our secret and inarticulate desires. Will Dr. Stearns deny God this power, or does he maintain that the Blessed cannot see our needs and prayers in Him and by Him, to whom all truth is manifest?

We may be allowed to close this chapter with the following beautiful lines of a well-known Catholic poet:

"But scornful men have coldly said,
  Thy love was leading me from God;
And yet in this I did but tread
  The very path my Saviour trod.

They know but little of thy worth,
  Who speak these heartless words to me;
For what did Jesus love on earth
  One half as tenderly as thee?

. . . . . .

Jesus, when his three hours were run,
  Bequeathed thee from the cross to me;
And oh! how can I love thy Son,
  Sweet Mother, if I love not thee?"

CHAPTER XV.

IMMACULATE CONCEPTION OF MARY, MOTHER OF GOD.

On the 8th of December, 1854, by the Bull which begins with the words "*Ineffabilis Deus*," Pope Pius IX., in his character of Vicar of Christ upon earth and visible teacher of the whole Church, solemnly declared and defined:—"That the doctrine which holds 'that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of Mankind, was preserved immaculate from the stain of original sin,' has been revealed by God, and therefore should be firmly and constantly believed by all the faithful."

The Church of Christ did not receive on that day *the revelation* of a new article of faith, but by him whom Christ himself had appointed for that purpose, she was taught and *made certain* of *the existence of this revelation.*

We shall prove from the Holy Scriptures and the doctrine of the Fathers that Mary was Immaculate at the first instant of her conception; but we must first explain the true meaning of this dogma.

What does the Church mean by the Immaculate Conception of the Mother of God? What do we mean when we give the assent of faith to this truth? We mean that at the moment of her *passive* conception, namely at the instant when Mary's soul was infused into her body, she was sanctified by God's grace, so that her soul from her first creation was never displeasing to God, was preserved from original sin and never stained by it; all through the merits of the only Mediator of Salvation, Jesus Christ.

Hence we believe that our Blessed Lady was truly redeemed by the merits of her Divine Son; nay, that she was redeemed "after a sublimer manner," solely through the redemption which Jesus Christ purchased for her by His precious blood; for it is a more complete and a more exalted redemption to be preserved from the taint of sin, than to be delivered from it after previous infection.

Now is it true that we find this Immaculate innocence of Mary, this preservation from all stain of original sin implied, at least, in Holy Scripture and taught in the writings of the Holy Fathers? We answer, unhesitatingly, "Yes"; for it has been proved to evidence by many Catholic theologians, both before and after the definition. Among the many we single out for Dr. Stearns's examination, if indeed he has the courage to face the truth, the three ponderous volumes of Fr. Charles Passaglia "de Immaculato Conceptu." In this chapter we shall merely give a brief sketch of the demonstration.

The first argument for the Immaculate Conception of Mary, we draw from the words of Genesis (iii. 15), where God said to the serpent, whose craft had been the occasion of our first parents' fall, "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head." Now the seed, the woman, and the serpent are Christ, his mother, and the devil: and as the Archbishop (p. 204) remarks, "God here declares that the enmity of the seed and that of the woman towards the tempter were to be *identical.* But the enmity of Christ, or the seed, towards the evil one was absolute and perpetual. Therefore the enmity of Mary, or the woman, towards the devil, never admitted of any momentary reconciliation, which would have existed if she were ever subject to original sin."

Before showing the strength of this argument, we must answer an objection which arises from the second part of our text. We are reminded by Dr. Stearns (p. 200) that in the Douay English translation of the Bible, we read, "*she* shall crush thy head," making this member relate to *the woman;* whereas in the Hebrew text, the pronoun being masculine, the passage necessarily refers to *the seed* and should be translated, "*it* shall crash thy head."

To this we reply that the Douay Bible is translated from the Latin Vulgate Edition, in which we find the feminine pronoun "*ipsa*" not the masculine "*ipse.*" This reading was adopted by St. Ambrose and St. Augustine in the *fourth* century, and has been universally used by the whole Western Church from that time. Authorities so ancient will surely relieve us from the imputation of having made a text "to order," or having interpreted it to suit an emergency; and they will testify that the meaning we attach to the passage is not of late date, but perfectly in harmony with the true faith of our Forefathers.

Moreover, this reading is not found in Latin versions only; for we have it in three Hebrew codices, besides five others which are doubtful, and in one Chaldean, to say nothing of the quotation given in the same form by Maimonides. With these facts Dr. Stearns would have become acquainted by consulting any of the numerous books, written on this

subject by Hebrew scholars and learned theologians, among which may be particularly mentioned Fr. Patrizi's Essay, published in Rome, 1853. In the latter disquisition he will likewise discover that the eminent Jesuit Professor of the Roman College presents, with the utmost accuracy and erudition, the reasons which favor the other reading, and shows that in the text above quoted, the masculine, not the feminine, pronoun, should be used.

But this reading urged against us, as the same Fr. Patrizi proves in his Essay, does not in the least affect the argument we have taken from the words of Genesis. For read, if you will, "ipse" instead of "ipsa" and translate the disputed passage: "It" (that is the seed, which is Christ) "shall crush thy head;" the first part of the text is sufficient for our purposes; and we can prove from the words "I will put enmities between thee and the woman," that when the sentence against the tempter was pronounced, God revealed to our first parents the Immaculate Conception of Mary, who was to be the mother of the future Redeemer of mankind. With regard to these words there are no diversities of opinion; Protestants and Catholics alike admit the terms as they stand; and the authorized Anglican version by translating "I will put enmity between thee and *the* woman," retains the force of the Hebrew article. It is therefore between *the* woman and the

devil that God declares he will put enmity. And there can be no mistake as to the woman that is meant; for it is *the woman whose seed is to crush* the serpent's head. It must, then, be Mary the Mother of Jesus, and none other, to whom these words refer. In this sense, as every student of Patristic Theology is aware, the Fathers generally understood them. St. Irenæus, in the second century, leads the way (Contra hæreses, l. 3, c. 22-23; l. 4, c. 40, n. 3; lib. 5, c. 19); Origen in the third (In Jerem. h. 19, n. 7); St. Epiphanius in the fourth (Adv. hæres. lib. 3, h. 78, §18), and others in succeeding centuries hand down the precious tradition.

Now, as it is evident that "the woman" pointed out is no one else but Mary; so it is equally evident that the words just quoted announce her preservation from the stain of original sin, and attest the privilege of her Immaculate Conception. In this place God does not declare a mere temporary enmity between "the woman" and the serpent, Mary and the evil one; but a perpetual enmity, such as will forever separate her from him—"I will put enmities ('enmity' according to the Anglican version) between thee and the woman." And how could this enmity have existed if Mary had been sullied, were it only for an instant, by the stain of original sin, since by sin we become the enemies of God, and the slaves of the Devil?

Moreover, the enmity which God will place between the arch-enemy of man and the woman, will be like the enmity which shall exist between the Redeemer of the world and sin—"I will put enmities between thee and the woman, and *thy seed* and *her seed.*" Now, who will say that the enmity of the Saviour for sin was ever interrupted? Legitimately, then, we conclude that, like *His* enmity for sin, the enmity of the woman, Mary, was *perpetual.*

Remark also that in this prophesy God separates *the woman with her seed* from *the devil and his seed,* so that the woman shall have no part with the devil and his seed, to which all men belong, inasmuch as they are conceived in original sin. Hence the woman of promise, through sanctifying grace infused into her soul at the first instant of her conception, shall be protected from the tempter, who shall not boast of having defiled her even for a moment with the mark of his victory over man.

However, we beg our Reverend opponent to bear in mind what we insisted upon in the beginning of this chapter; that if Mary was to be Immaculate at the first instant of her Conception, it was only by a special privilege and grace, through the merits of her Divine Son. There is a vast difference between the conception of Mary and the conception of Jesus; so vast indeed that between the two there is no parallel. Mary, who by the natural law of genera-

tion, had father and mother, and was thus descended from Adam, was liable by nature to original sin; but Jesus, whose sacred body was formed from the substance of his Virgin Mother, by the miraculous operation of the Holy Ghost; Jesus, whose body did not spring by natural descent from the loins of Adam, was absolutely free from the stain of original sin.

In addition to this, Jesus was in a special manner conceived Immaculate, by virtue of the hypostatic union; for He is the Son of God, and as such could not admit in His human nature any stain of sin. Mary, in her Immaculate Conception, *was redeemed* in the most sublime manner by her Son, who *is alone the Redeemer* of Mankind.

Now this glorious and singular triumph of Mary over the common enemy of our race, through the merits of her divine Son, was not only promised by God soon after the fall of our first parents, as we have seen; but also, as we are taught by the Fathers, in many ways proclaimed and typified. We shall mention but a few of these figures. The Fathers beheld the spotless innocence of Mary in that ark of Noah, which by divine appointment escaped from the common wreck; in that bush, which in the holy place Moses saw burning without being consumed; in that garden fenced round about, which can suffer no injury; in that brilliant city of God, whose foundations are in the holy mountains.

But from the writings of the Fathers we have many other proofs of the faith which we profess. In fact, no one at all acquainted with them can deny that, according to those witnesses of Christian faith, the Blessed Virgin is the second Eve. Dr. Stearns, indeed, in a note appended to the second edition of his book, does not acknowledge this fact; but in this, as in many other instances, he has revealed his very superficial and defective knowledge of the Holy Fathers.

Had he only read Card. Newman's letter to Rev. E. B. Pusey on his Eirenicon, he would have seen our statement substantiated by passages from ten Fathers, beginning with St. Justin Martyr, and St. Irenæus, in the second century, and ending with St. Fulgentius who died in 533. More could be added if necessary. From among all these we shall merely quote, for Dr. Stearns's benefit, St. Jerome and St. Augustine. He will understand that what they had said of Eve being in some sense the type of the Church, did not prevent them from maintaining that Mary was the second Eve. St. Jerome says (Ep. 22, ad Eustoch.), almost as a proverb, according to Dr. Newman's apt remark, "Death by Eve, life by Mary." And St. Augustine in one place (Serm 233) repeats the words, "By a woman death, by a woman life;" in another (adv. Julian. lib. 1, c. 3) he quotes the words of St. Irenæus: "Just as the hu-

man race doomed to death because of a virgin, is delivered by a virgin; so a virgin's disobedience is remedied by a virgin's obedience;" in another (de Agone Christ. c. 22), he says: "It is a great sacrament that whereas through woman death became our portion, so life was born to us by a woman; that in the case of both sexes, male and female, the baffled devil should be tormented, when on the overthrow of both sexes he was rejoicing; whose punishment had been small, if both sexes had been liberated in us, without our being liberated through both."

Listen also to St. Epiphanius telling us (Hæres. 78, n. 18): "She it is (Mary) whom Eve prefigured, she who is justly called the mother of the living. . . . . Eve was the cause of death to the human race; through her, death was brought into the world; Mary was the cause of life; through her, life was given to us."

Now, taking for granted that these quotations indicate the true doctrine of the Fathers; are we not justified in asserting that they taught the Immaculate Conception of Mary? Was she not as fully endowed as Eve? If the latter, given to her husband as a helpmate, notwithstanding that she co-operated with him in the ruin of the world, had, from the first instant of her personal existence, the supernatural gift of sanctifying grace; is it possible to deny that Mary, who was to co-operate in the redemption of

the world, also had this gift from the first moment of her personal existence?

The Fathers held this doctrine, and accordingly spoke plainly and without any restriction of the spotless innocence of Mary. Thus St. Ambrose (Serm. 22, in Ps. 118) calls her "virgin free from every stain of sin;" St. Andrew of Crete (Orat. de Nat. B.V.) says that "she was not leavened with the universal leaven;" St. Sophronius (Ep. Synod.) "that she was "free from all contagion;" St. Augustine (De Nat. et Grat. c. 36): "Except the Blessed Virgin Mary, concerning whom, when there is question of sin, I wish no question whatever to be raised, on account of the honor of the Lord; for thence we know that more grace to vanquish sin *altogether* was conferred on her who merited to conceive and bring forth Him, in whom sin had no part;" St. Sabas (Ode 2, ad Deip.): "In thee who never hadst share in any defect, I repose all my trust. No one like unto thee, my Lady, was equally without blemish, nor was any one except thee undefiled, O Lady subject to no spot."

Hence it is that the Fathers, speaking of the Immaculate purity of Mary's soul, place it above all the most pure of created things Listen, for instance, to St. John Damascene (In Ann. B. M. V. Migne P. G. t. 96, p. 654): "Hail to thee, sole Mother of God, thou magnificent and most illustrious ornament of

those in heaven, on earth and under the earth; all hail, sole Mother of God, who art brighter than any ray of light, purer than all purity, ... nobler than everything noble, richer than the possessor of all wealth."—And St. Germanus of Constantinople (Or. in Praes. SS. Deipar.): "She, the most excellent ornament of the female sex, obscures even the brilliant purity of the heavenly spirits, inasmuch as her purity in comparison with theirs is far superior."

After reading such evidence, who can doubt that Mary's Immaculate Conception, that is to say, her preservation from the stain of original sin from the first instant of her personal existence, has been most clearly taught, in a variety of ways, by the Fathers? Is it necessary to mention that St. Anselm, the glory of the Metropolitan See of Canterbury, did not hesitate to say (Orat. 52, ad S. V. Mariam): "Nothing is equal to Mary, nothing but God is greater than Mary"? (Nihil est aequale Mariæ; nihil nisi Deus majus Maria.)

But, says Dr. Stearns, "against his [the Archbishop's] affirmation of the Immaculate Conception of the Blessed Virgin I put that of Bernard of Clairvaux, 'the last of the Fathers,' and a Saint of the Roman Calendar." (Is it by a mistake of the reader that he quotes Ep. 74 §7 when it is Ep. 174?) These are the words of St. Bernard, as translated by the Doctor: "If therefore before her conception

she could by no means be sanctified, since she was not in existence; nor in conception itself, because of sin that was therein: it remains that after conception already existing in the womb, she be believed to have received a sanctification, which by the exclusion of sin made her nativity holy, but not her conception also." (See Dr. Stearns's NOTE.)

What a pity, Rev. Doctor, that you come so late! Your objection has already been examined, discussed, and long since exploded, and you have not even the consolation of that solitary voice in your behalf, amidst the immense chorus of all the Fathers. It is now admitted by all who are conversant with the subject: 1. That some very learned critics doubt St. Bernard's authorship of the letter, in which are found the words just quoted; 2. that whosoever may be its author, he does not speak of *passive* conception of Mary, which we believe to be Immaculate, that is of the moment when the soul of the Blessed Virgin being created by God was united to her body; but only of her *active* conception; in other words of the action, by which *the body* of Mary, according to the law of natural propagation, had to be formed. This meaning is manifest to any one who will take the pains to read the whole letter. Nay, it may also be gathered by attentively reading the words quoted by the Doctor; for it is said that Mary was not sanctified *in conception*, but when *already* existing *in the womb*,

that is not when the *conception* of the body took place, for it was formed according to the law of corrupted nature, and therefore "the sin was therein;" but when the body already existing in the womb, the soul was created and united to it, and began Mary's personal existence, which in the words quoted is called *nativity*. It is plain enough that "*nativity in the womb*" can mean only *passive* conception, or a union of body and soul, by which union a new person is brought into existence.

And here we may ask why Dr. Stearns, if he had before him the letter in question, did not read at least the few lines immediately preceding the words which he quoted? They would have settled his difficulty. In order to show that the Blessed Virgin was not sanctified *in* conception, the author of the letter asks: "Amidst the marriage embraces did sanctity perhaps blend itself with conception, so that she was at the same time sanctified and conceived?"

Again, if Dr. Stearns read the letter, was he not struck with these words, which he met towards the end: "Whatever I have said, I certainly wish to be considered as said without prejudice to wise authority, and especially all this, as well as whatever else is of the same character, I reserve entirely to the authority and examination of the Roman Church; if I judge otherwise than as it does, I am prepared to correct my errors."

Moreover, that the question with regard to the conception of Mary which was raised during St. Bernard's life, concerned her *active* and not her passive conception, is also made evident by the controversy which was carried on, soon after St. Bernard's death, by Peter of Celles and Nicholas of St. Alban in England, as we can see in the three letters published in the Migne Pat. Lat. (Op. Petri Cell. p. 614, et seq.), and by other works of the same Peter of Celles. (See Serm. 24, p. 713; Serm. 69, p. 836, Serm. 72 et 75, p. 870 et 871.)

And now if our Reverend Doctor wishes to learn what St. Bernard thought of the Immaculate purity of Mary, let him ponder on these words which speak for themselves: "All defect is beneath her; and whatever of weakness or corruption exists she excels in the sublimest degree, and surpasses all other creatures. . . . . Justly, therefore, is Mary, who beyond belief penetrated the profoundest abyss of divine wisdom, said to be clothed with the sun; so that, as far as without personal union the condition of the creature allows, she seems to be immersed in that inaccessible light. . . . . Most dazzling, truly, but also most warm, is the garment of this woman, whose every quality is known to be so excellently irradiated, that we may not suspect that there is *anything in her*, I shall not say enveloped in darkness, but *not* even *obscured* or *less bright;* nay, anything not warm

or most glowing. (Serm. in Dom. infra Oct. Assumpt. B. V.—Migne P. L. t. 183, p. 430.)

Here we must stop; for we have no more room to expatiate on the proofs of the Immaculate Conception of Mary. But, before concluding, we will be allowed to mention that the feast of the Immaculate Conception was celebrated in the Greek Church in the 5th century, as is clear from the *Typico* of St. Sabbas, and that it spread gradually throughout the whole Church; so that in the 9th century St. Paschasius Radbertus could say (De partu Virginis, lib. 1, Migne P. L. t. 120, p. 1371): "It is clear, from the authority of the Church, that at her birth she (Mary) was subject to no offence, and that, sanctified in the womb, she *did not contract original sin* . . . . It is clear that she was free from all original sin."

Remark also in passing that the feast of the Conception of Mary was still preserved by the Anglicans after the separation of England from Rome. You can read it in "the Book of Common Prayer, King James, anno 1604, commonly called the Hampton Court Book;" or in the same book "as printed at Edinburgh, 1637, commonly called Archbishop Laud's;" or in the same, printed under the reign of Queen Victoria. See the Book of Common Prayer, London, W. Pickering, 1844, 5 vol.

In fine, we call attention to the fact that the belief of the Immaculate Conception of Mary, exists among

the Schismatic Greeks, and even among those oriental sects, which have been separated from the Church of Christ from the time of Nestorius and Eutyches. This is proved from the fact that in 1691, Fr. Joseph Besson, S. J., superior of the mission of the Society of Jesus in Syria and Persia, before three Patriarchs and an Archbishop, in presence of the French Consul, proved from more than two hundred passages, taken from the oldest liturgical books, that those oriental sects believed in the preservation of Mary from the stain of original sin. What he said was openly acknowledged by the Prelates present, who signed on that occasion the declaration that "Mary was always free and exempt from original sin, as very many of the ancient Holy Fathers, the teachers of the oriental Church have explained." See Civiltà Cattolica, 1876, t. 12, p. 341.

"And indeed," to conclude with the words of Pius IX. in his Bull 'Ineffabilis Deus,' "it was most becoming that she should be always adorned with the splendor of the most perfect holiness, and free even from the very stain of original sin, should gain a most complete triumph over the ancient serpent,—the Mother so venerable, to whom God the Father gave His only Son, whom begotten and equal to Himself He loved as Himself, and gave in such a manner that He would be by nature one and the same common Son of God the Father and of the Virgin; whom the Son himself

chose to make substantially His mother, and from whom the Holy Ghost willed and operated that He should be conceived and born, from whom He Himself proceeds."

CHAPTER XVI.

SACRED IMAGES.

BEFORE reading Dr. Stearns's chapter on Sacred Images, we would have thought it well nigh impossible, even for a theologian like him, to bolster up his preconceived opinions with so many gross errors in a little more than thirteen pages of print. But never would we have thought of the still bolder feat of quoting, as he has done, the Decree of the Council of Trent on Sacred Images.

His prejudices and defective ecclesiastical training might explain the errors with which his statements are teeming; the practice of taking his authorities at second, perhaps third or fourth hand, from unreliable and bigoted writers, might excuse his mistakes in quoting from the Fathers; but how could we think of his cutting out some words of the Decree of the Council of Trent in order to misrepresent its doctrine; of his having mutilated the sentence and presented it to his astonished readers in its garbled condition, without the explanatory clause, when he had before

his eyes the text of the Decree given in full by the Archbishop (p. 235)?

Dr. Stearns wants to gain an end. He wishes to have his readers believe that Catholics pay homage of *adoration* to images. With such an object in view, of course all kinds of means are legitimate. Accordingly, he graciously informs them (p. 205) that: "The Council of Trent decrees that 'due honor and veneration are to be given them,'" that is to images. And yet the decree, quoted by the Archbishop, says: "The images of Christ and of the Virgin Mother and of other saints are to be had and retained, especially in churches, and a due honor and veneration to be given to them; *not* that any divinity or virtue is believed to be in them, for which they are to be honored, *or* that any prayer is to be made to them, *or* that any confidence is to be placed in them, as was formerly done by the heathens, who placed their hopes in idols; *but because the honor* which is given them *is referred to the originals* which they represent, so that by the images which we kiss, and before which we uncover our heads or kneel, *we adore Christ* and *venerate his Saints*, whose likeness they represent." Quite a material difference between what the Council teaches, and what the Doctor makes out that Catholics believe.

What Dr. Stearns has done with the Decree of the Council of Trent, he has also done with that of

the Seventh Ecumenical Council, the Second of Nice (A.D. 787). But here we may charitably suppose that he was the victim of his child-like confidence in the author from whom he quoted the text. Let us supply the omission: "We define," says the Council, "with all certainty and earnestness that venerable and holy images are to be exposed to view, just as the figure of the precious and life-giving cross . . . . . For in the same proportion as they are seen more frequently through their figurative form, in the same proportion they who contemplate those images are more readily roused to the remembrance and desire of those whom they represent, as well as to embrace and offer them respectful veneration. . . . So that to them, just as to the figure of the precious and saving cross, the holy gospels, and other sacred memorials, incense and lights are presented, according to the pious custom of antiquity. *For the honor given to the image passes over to the person whom it represents;* and he who venerates the image, venerates the person portrayed in it."

This doctrine, which does not differ a jot or tittle from that of the Council of Trent, was, of course, taught by St. Thomas Aquinas. Dr. Stearns, by giving only a mutilated fragment of the Angelic Doctor, misleads non-Catholic readers. Restored to its integrity, the passage quoted by our Reverend adversary reads as follows (Summa p. 3, q. 25, a. 3):

"There are two impulses of the soul towards an image: one towards the image inasmuch as it is something; another inasmuch as it is the likeness of a person; and between these two operations of the soul there is this difference, that the first impulse by which one is drawn to the image, inasmuch as it is something, is different from the impulse towards the object; but the second towards the image inasmuch as it is an image, is one and the same with that towards the object. Accordingly, we must say that *no reverence* is paid to the image of Christ, inasmuch as it is a thing (for instance, wood carved or painted), because *reverence is due to none but a rational nature.* It remains then, that reverence is shown it inasmuch as it is an image; and thus it follows that *the same reverence is to be given to the image of Christ and to Christ Himself. Since Christ then is adored with the adoration of latria, as a consequence His image also is to be adored with the adoration of latria.*" Only the last words in italics are quoted by Dr. Stearns. Doubtless space was precious, and the full complement had to be given to vituperation, however much fair dealing and argument might suffer.

From the words above quoted it would appear that St. Thomas, in the thirteenth century, explains clearly the teaching of the Second Council of Nice on sacred Images; the same which the Council of Trent was obliged to define against the errors of the

so-called "Reformers" of the sixteenth century. That doctrine is summed up in one sentence of the Catechism of the same Council: The pastor will teach his people "the lawfulness of the use of images in churches, and of showing them honor and veneration: for the honor paid to them *is referred to the originals* (cum honor, qui eis exhibetur, referatur ad prototypa)."

This then, and no other, is the meaning of the veneration of sacred images, as taught and practised in the Catholic Church.

Acknowledge, Rev. Doctor, that you have made a mistake in pretending to know more about Catholic doctrine, than its accredited teachers. Be honest, and admit like an honest man that you misled your readers when you wrote that it was "idle for the Archbishop to tone down the doctrine and practice" of the Church. No man having a spark of that virtue which makes all men kin, can deny the glaring injustice of your charge, after having read the authorities we have adduced, and this statement of the Archbishop (p. 235): "Catholic Christians know that a holy image has no intelligence or power to hear and help them. But they pay it a *relative respect;* that is, their reverence for the copy is proportioned to the veneration which they entertain for the heavenly original, *to which it is also referred.*"

In this connection we must point out another blun-

der of the "Examining Chaplain of Easton." It is quite amusing to hear him saying (p. 213): "The cherubim [of Solomon's temple] were not for worship, while the images in the Roman Churches are; for, says Cardinal Cajetan, speaking of the representations of Christ, and of angels and of saints, 'they are not only painted that they may be shown as the cherubims were of old in the Temple, but that they may be adored, as the frequent use of the Church doth testify.'" From these words he concludes that "the image is put in the Church to be adored."

Now the fact is that Cardinal Cajetan in the passage quoted by the Doctor (In 3 p. S. Thom. q. 25, a. 3) does *not* speak of "representations of Christ, and of angels and of saints," *but* of images *representing God.* Not speaking of the mystery of the Incarnation we can, says Cardinal Cajetan, represent God first "in the same way as a divine thing is represented by images, ... and it is clear that under this respect there are no images in the Church of God." Secondly—"In the same way as the apparitions of God mentioned in the Scriptures are represented, as when the Holy Ghost is described in the form of a dove, ... and [these are the words quoted by Dr. Stearns, at second hand, from Usher, ap. Brogden] they are painted not only that they may be shown, as were the cherubim of old in the temple, but that they may be adored, as the

frequent use of the Church testifies." In what sense adoration is paid to the images of God and of Christ who is God, the Cardinal will explain for us bye and bye. Even of *this* kind of images representing God, he says that they can be venerated, provided that they are according to the ancient practice of the Church, and that by them no occasion of error is given to any body, the people being well instructed and believing God a pure spirit and in all things professing the doctrine of the Church. "Si antiquus Ecclesiæ usus servatur, nullusque occasionem errandi accipiat (quia plebs est bene instructa in fide, et credit Deum spiritum esse, et in omnibus recte cum Ecclesia sentiunt), non video peccatum aliquod in hujusmodi cultu imaginum." See edit. Venet. 1596, p. 265, col. 2.

Moreover, had Dr. Stearns the chance to consult Cajetan's article, which he has so unfortunately invoked, he would have learned from him that when we adore Christ's image, we *adore Christ* our Lord, to *whom* we pay the homage of adoration in his image. This homage no Christian can deny to be due to Him, who is God, the Creator of all things. "Exhibetur siquidem Christi imagini latria, ut terminus *secundum Christum* in ipsa, vel *Christo* in sua imagine, quorum neutrum est aliud quam exhibere latriam Creatori Jesu Christo." (Ib. p. 265, col. 1.)

What is here said of the homage paid to Christ's

images, might be repeated with regard to the veneration of Mary's images and those of other saints. We venerate *them* in their images; the honor given to images is not given to them inasmuch as they are statues or paintings, but is offered to our Blessed Lady, and to the Saints of God, whom we honor in their images.

And now we hope that our Rev. Doctor understands how apt and well-chosen was the Archbishop's illustration of the Catholic doctrine, and that he will bend his mighty intellect to the consideration of "Tom's" natural logic. When asked by the English parson whether he prayed to images, right properly did "Tom" answer "We pray *before* them, but we have no intention of praying *to them.*" And the gentleman who was asked at the unveiling of Henry Clay's statue at Richmond, why he took off his hat, refuted with his common sense all the attacks against the respect paid to images by Catholics, when he answered: "my intention is to do honor to the original."

Outward signs are the expressions of inward sentiments. The baring of your head in presence of a statue, or painting of a great statesman, is an expression of *civil* respect for the *natural* and *social* virtues of the deceased; the prostrations and the burning of incense before holy images are the expression of the religious veneration you owe to the

originals. To the statue of Henry Clay you could not pay this respect; to pay it to the images of Christ, of the Blessed Virgin, of the Saints, means that you adore Christ Jesus as your God and Saviour, that you reverence the Blessed Virgin as His holy Mother, and the Saints as heroic servants of God whom He has glorified.

But was this veneration of holy images practised in the Church, previous to the Second Council of Nice? Is it acknowledged as lawful by the early Fathers? Dr. Stearns says (p. 205): "For the first 400 years they [Christians] had no images for religious worship, such as the Roman Church now pays to them, in any congregation of the Catholic Church. I distinctly challenge the Archbishop to produce one instance—only one." And a little further on, becoming bolder as he proceeds, he adds (p. 209): "The Fathers of the first six centuries denounce image-worship;" and again (p. 210): "Not till nearly two hundred years after, in the second Council of Nice, A.D. 787, was the worship of them sanctioned."

What a pity he wrote those sentences! We shall let the reader judge of their rashness and temerity. St. Basil, one of the greatest lights of the Church of God, and who died in 379, writing to Julian the Apostate, makes his solemn profession of faith thus (Ep. 360, Migne P. G. t. 32. p. 1099): "According to the

immaculate faith of the Christians, which we have divinely received, I declare that I believe in one God . . . . I acknowledge also the holy Apostles, the prophets and the martyrs; and I call upon them to supplicate God that through them, that is by their intervention, the merciful God may be propitious to me, release me from sin and pardon me. Wherefore I honor and *humbly venerate* (*τιμῶ και προσκυνῶ*) their images, since these have been handed down by the holy Apostles and are not prohibited, nay, *are* even *painted in* ALL *our churches.*"

Every circumstance makes this document decisive in the present instance:—the authority of the writer, a great Doctor of the universal Church, and one of the most powerful defenders of the faith in the fourth century; the person to whom it is addressed, the Emperor Julian, a persecutor of Christianity; the scope of the letter, to state clearly before the tyrant the faith of Christians; the statement itself, in which the writer declares both the doctrine and practice of the Church with regard to sacred images, both of which, by his testimony, descended from the Apostles.

It was in accordance with this apostolic tradition that the early Christians in the Catacombs, not only had *symbols*, as our adversary acknowledges; but also *images*, as is plain to any one who has visited those subterranean cities, where the Christians lived for three centuries, or has read or even heard any-

thing of Christian archæology. The Christians saw in the Catacombs the image of the Good Shepherd, and before that image they adored Him, who had brought them into His fold and was feeding them unto life eternal; they beheld the image of Mary with her divine Son, and before it they begged her to intercede in their behalf; they met the images of Saints Peter and Paul and other Saints, and they held these images in veneration, asking before them, as we do now, the protection of those whom they represented, and assistance to become imitators of their virtues.

Of the veneration of the cross, as practised by the early followers of Christ, we have positive and evident proofs. Minutius Felix, who died in the first part of the third century, in his "Octavius," (chaps. 9th and 12th) speaking of the heathens' charges against the Christians, mentions that of adoring the cross; which charge he denies, in as far as it meant that they paid to the cross the absolute adoration which is due to God.

To the same accusation, Tertullian, in his "Apology for the Christians," (chap. 16) humorously replies: "He who thinks that we give religious worship to a cross, shall be our companion in religion," (*i. e.* since you adore wood, it makes no difference whether it be in the form of an idol or a cross; so, come and join us) . . . . . "If perchance we wor-

ship the cross, at least we worship a whole and entire God" (*i. e.* when you adore an upright figure, you have only half as much as we, who have both an upright and cross-piece).

And when Julian the Apostate made a like accusation against the Christians, St. Cyril of Alexandria (Contra. Jul. lib. 6) showed him how lawful it was to honor "the salutary wood of the venerable cross (*τοῦ τιμίου σταυροῦ*) which recalls to memory all the benefits conferred on us by the death of Christ."

For further information on the veneration of sacred images in the fourth and fifth centuries, we refer Rev. Doctor Stearns to St. Ambrose, Ep. 53; St. Chrysostom, hom. de Sancto Meletio; St. Gregory Nazianzen, orat. 25, al. 22, n. 2; St. Asterius, Bishop of Amasea in Pontus, orat. de S. Euphemia V. et M.; St. Paulinus of Nola, Ep. 32, al. 12, ad Severum; St. Prudentius, in libro Peristephanon, hymno nono; St. Nilus, Ep. ad Olympiodorum; Theodoretus, Historia religiosa, c. 26.

Let our Reverend opponent read them; or at least let him read on the subject the authors whom he has quoted, with so little fidelity, second-hand, such as Origen, Lactantius, Ambrose, Augustine, Jerome.

If he will have recourse to the sources, he will find out, first, that the words of Lactantius are found L. 2, Inst. Div. ch. 19, not 18, as quoted by him—

those of St. Jerome are said to be from his Comm. in I. Ep. Joan.5, 10; but these commentaries are not among his works.

Besides, our Doctor will soon understand that the authors whom he names in the passages mentioned, speak only of *idols* and of representations of the *false gods* of paganism, which, of course, they condemn; but in those passages there is not even an allusion to the images of Christ or of the Saints.

The idea of quoting St. Augustine's exposition of the 113th Psalm, when the Great African Doctor speaks there only of the heathens, who "calling the figures due to the mechanic's skill by the name of those things which God has made (the earth, the sea, fire, the sun, the moon) change the truth of God into a lie; but *regarding and venerating as gods* the things themselves, they serve the creature rather than the Creator who is blessed for ever." In Ps. 113, n. 4, in fine.

But the scene changes, and we are introduced to St. Gregory the Great, as he is telling Serenus, Bishop of Marseilles: "We commended you that you had that zeal, that nothing made with hands should be worshipped; but yet we judge that you should not have broken those images." Dr. Stearns quotes Registr. lib. 7, Epist. 109; etiam. lib. 9, ep. 9, ap. Brog. II. 338. Again his second-hand citation is faulty. The two letters addressed to Serenus

on the subject are lib. 9. ep. 105, and lib. 11, ep. 13. But even with this correction, to what purpose does Dr. Stearns quote them? St. Gregory speaks there of those who *adored* images, paying to them the homage of a *direct adoration*, such as is due only to the originals; for immediately before the words just quoted, he says (Ep. 105. lib. 9): "I made known to you before, that it was reported to us that your fraternity seeing *some adorers* of images, broke into pieces and threw out of the Churches the same images." And he concludes his letter thus: "Your fraternity ought, however, to have preserved them, and prohibited the people *from adoring* them." In the other letter he rebukes Bishop Serenus even more severely for what he has done: "Tell me, brother, was it ever heard that that which you have done was done by any priest? If by nothing else, should you not at least have been recalled to a sense of your duty by this reflection, that, despising your brethren, you considered yourself alone holy and wise?"

We commend the last sentence to Dr. Stearns. It may, perchance, suggest to him something else as well as the practice of the Church at the end of the 6th century.

As we have now reached the seventh century, we must quote here from Leontius, Bishop of Neapolis, who wrote to vindicate the veneration of holy images

against the accusation of the Jews: "When, therefore, you have seen the Christians adore the cross, know that they offer adoration to Christ crucified, and not to the wood. For if they had worshipped the nature of wood, surely they would also have adored trees and groves, just as thou, O Israel, once adored them, saying to the tree and the wood: 'Thou art my God, thou hast brought me forth' (Jerem. ii. 27). But we, on the other hand, do not say to the cross or to the figures of the saints: You are our Gods; for they are not our Gods. But the images and likenesses of Christ and his saints, must be adored in their remembrance and honor, and displayed for the ornament of the churches. For he who honors a martyr, honors God; and he who honors His Mother, does honor to Him; and he who honors an Apostle, honors Him who sent him" (Migne P. G. t. 93, p. 1607).

The practice of honoring sacred images was common in the Church of Christ from the Apostolic ages till the eighth century (A.D. 726), when Leo the Isaurian, Emperor of Constantinople, began in the East his impious and barbarous work of destruction. The faithful received his edict against the veneration of images with universal indignation; St. Germanus, the holy Patriarch of Constantinople, St. John Damascene and the Holy Pontiffs, St.

Gregory II. and St. Gregory III. strenuously defended the cause of God and of his saints.

"Avaunt, envious devil," wrote St. John Damascene (Orat. 2 de imag., Migne P. G. t. 94. p. 1287), "you are jealous of us because we look upon the image of our Lord, through which we attain sanctity. . . . . You envy the saints the honor which God has conferred on them, and the delineation of their fortitude and faith, which we emulate. But thee we shall not obey, envious demon, hater of mankind. Listen, peoples, tribes, tongues, men, women, boys, old men, youths, infants, holy race of Christians: if any one preach to you aught else but that which the Catholic Church has preserved unto this day as the teaching received from the Apostles, the Fathers and the Councils, do not give ear to him, and be not persuaded by the serpent as Eve was of old, whence death followed."

St. Gregory II. in his second letter to the Emperor Leo (Ep. 13, ad Leonem, Migne P. L. t. 89, p. 523) exhorted him to return to the faith and perpetual practice of the Church: "Do penance and be converted and enter into the truth (Poenitentiam age et convertere atque ad veritatem ingredere; sicut invenisti et accepisti custodi)."

And St. Gregory III., in a Council where 93 Bishops were present, decreed that: "If any one, henceforth, despising those faithful to the ancient

custom and the usage of the Apostolic Church, shall have been a subverter, destroyer, profaner or blasphemer against the same veneration of holy images, that is, those of God, of our Lord Jesus Christ, of his Mother, ever Virgin, Immaculate and glorious Mary, of the blessed Apostles and of all the Saints, let him be deprived of the body and blood of our Lord Jesus Christ or of the unity of the Church, and connection with it (totius Ecclesiæ unitate atque compage)."

With this epoch, some fifty years before the Second Council of Nice, we conclude our sketch of the practice and doctrine of the Church respecting sacred images, from the beginning of Christianity till the first part of the 8th century.

Now, let the reader recall to mind and qualify becomingly Dr. Stearns's assertions, that "for the first four hundred years Christians had no images for religious worship;" that "the Fathers of the first six centuries denounce image worship;" that "this worship was not sanctioned till the Second Council of Nice, A.D. 787."

He remarks also that "this Council (the 2d of Nice) was rejected by the Council of Frankfort (A.D. 794), composed of three hundred Bishops from Gaul, Aquitaine, Germany, and Italy; by the Council of Constantinople (A.D. 815); and by the Council of Paris (A.D. 824)." Another instance of un-

fairness! He ought to have said, if he has any regard for the truth of history, that the Council of Frankfort was deceived by a false translation of the Second Council of Nice, which made them believe that the adoration of the *very pictures* was authorized; and thinking the same Council not approved by the Pope, they did not accept its decree. The Council of Constantinople, in 814, which Dr. Stearns erroneously mentions as held in 815, was no lawful Council at all, but a convocation of heretics; the Council of Paris, A.D. 824, rejected only absolute adoration of images.

Besides, our opponent ought not to have forgotten that all opposition to the Decree of the Second General Council of Nice on sacred images ceased as soon as its true sense was made known by a fair translation; and it was afterwards confirmed by the 8th Ecumenical Council of Constantinople (A.D. 869-70), by which the common faith of the Eastern and Western Church on the veneration due to holy images was again made manifest to the whole world.

Dr. Stearns, commenting on the Archbishop's words, "The first crusade against images was waged in the 8th century by Leo the Isaurian, Emperor of Constantinople," remarks (p. 207): "a slight mistake . . . it was good King Hezekiah, fifteen hundred years before Leo, who waged the first

crusade against images." Good Sir! take up your Bible and see against which images and why war was waged by good King Ezechias. In your King James' Bible, II. Kings, xvii., you will find "that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh King of Egypt, and *had feared other gods*, and walked in the statutes of the heathen . . . . and they built them high places . . . . and they set them up images and groves in every high hill and under every green tree; and there they burnt incense in all the high places, as *did the heathen* . . . . for they *served idols*, whereof the Lord had said unto them, ye shall not do this thing. Yet the Lord testified against Israel, and against *Judah*, by all the prophets and by all the seers. . . notwithstanding they would not hear, but hardened their necks, like to the neck *of their fathers, that did not believe* in the Lord their God . . . And they left all the commandments of the Lord their God, and made them molten images, even two *calves*, and made a grove, and *worshipped all the host of heaven, and served Baal*" (vv. 7-16).

Against this impious worship Ezechias waged war, when, as related in the following chapter (xviii. 4) according to your quotation: "He destroyed the high places, and broke the statues in pieces, and cut down the groves and broke the brazen serpent which

Moses had made; for till that time the children of Israel burnt incense to it."

Oh Doctor! did not the pen tremble in your hand and a chill of horror shake your frame, when you compared the idols of paganism, which the children of Israel adored as gods, with the images of Christ and his Saints, which we venerate with reference to their originals?

A word suffices to do away with the objection drawn from the commandment: "Thou shalt not make to thyself a graven thing, nor the likeness of any things that are in heaven above, or that are in the earth beneath, or that abide in the waters under the earth. Thou shalt not adore them, and thou shalt not serve them" (Deut. v: 8, 9). These words cannot imply an absolute prohibition against making images. If our dissenting brethren believe *that*, let them destroy all the pictures of friends and relatives or historical characters now found in their dwellings, and even in their churches; let them do away with all works of art which represent and imitate nature; nay, let them admit that God contradicted his order when, describing the form of the tabernacle, he commanded to be made (Ex. xxv. 33): "Three cups as it were nuts to every branch, and a bowl withal, and a lily: and three cups likewise of the fashion of nuts in the other branch, and a bowl withal and a lily;" let them even acknowledge that

Solomon's temple was an object of abomination before God, for there were carved on the walls "figures of cherubim and palm trees and open flowers" (King James' Bible, I. Kings, vi. 29); "and the chapters upon the pillars had pomegranates" (c. vii. 20); and the molten sea "stood upon twelve oxen;" and on the borders that were between the ledges "were lions, oxen, and cherubims" (c. vii. 25, 29).

If then the words of God's commandment do not convey an absolute prohibition, and their restricted meaning must be drawn from the other words of God; it is evident that it must be chiefly explained by the words preceding and following; and, therefore, according to them, must mean a prohibition against making images of created things and adoring them as gods.

According to King James' Bible, we have, immediately preceding this commandment, the words: "I am the Lord thy God which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me." Then: "Thou shalt not make thee any graven image," concluding thus: "Thou shalt not bow down thyself unto them, nor serve them":—non adorabis ea neque coles," according to the Greek, Syriac, and Latin versions. By these words, even taken by themselves, it is clear that God speaks of the worshipping of idols, since he speaks of homage

paid to images of created things by which man "*serves*" them as gods.

But this is made as clear as noonday by two parallel passages of Holy Writ. In Leviticus (xxvi. 1, Protestant version) we read: "I am the Lord your God: ye shall make you no idols nor graven images, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it [ut adores lapidem]: for I am the Lord your God." And in Deuteronomy (iv. 15–19,) Moses said to the people (again the Protestant version): "Take ye therefore good heed unto yourselves. . . . lest ye corrupt yourselves, and make you a graven image. . . . . the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them and serve them."

When Moses came down from the Mount he found the Israelites, not, as Dr. Stearns says, worshipping God "by means of an image," but actually *worshipping an idol.* The Reverend gentleman has no excuse for not remembering these very plain words of his English Bible, Exod. xxxii. 7: "and the Lord

said unto Moses, go, get thee down: for thy people, which thou broughtest out of the land of Egypt have corrupted themselves; they have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have *worshipped it*, and have *sacrificed thereunto*, and said, '*These be thy gods*, O Israel, which have brought thee up out of the land of Egypt." Moreover in Psalm cviii. (cvi. in King James' Bible) 19–22, he might read: "They made a calf in Horeb and *worshipped the molten image*. Thus they changed their glory into the similitude of an ox that eateth grass. They *forgat God* their Saviour, which had done great things in Egypt, wondrous works in the land of Ham, and terrible things by the Red Sea."

Dr. Stearns, concluding his 14th chapter, regrets that the Archbishop had not said anything of relics; and to supply the deficiency he favors his readers with "an extract from one of the *Homilies* of the Church of England set forth in the time of Queen Elizabeth—the Homily *Against the Perils of Idolatry*."

Why did the gentleman who wishes to make us acquainted with the "faith of our Forefathers," not have recourse to the *writings of the early Fathers* of the Church, instead of copying the libels found in "Homilies" set forth in the time of Queen Elizabeth? Is it, because, by the "faith of our Fore-

fathers," he does not mean the faith of the early disciples of Christ, of his confessors, of his doctors, but the faith of those who wrote the *Homilies* set forth "in the time of Queen Elizabeth"?

To enable the reader to form some idea of what "our Forefathers" in the faith thought and said about relics, we shall quote a few extracts only, since a complete review of the subject would more than fill a volume.

St. Hilary of Poitiers, who died A.D. 367, wrote: "We owe more to your cruelty, Nero, Decius, and Maximian (than to Constantius); for through you, we conquer Satan. Everywhere was the holy blood of the martyrs received, and their venerable bones are a daily testimony, while evil spirits howl at them, while maladies are expelled." Contra Const. Imp. n. 8.

St. Gregory of Nyssa, who died A.D. 394, speaking of the shrine where a relic of St. Theodorus, Martyr, was venerated, says (de St. Theod. Martyr. Migne P. G. t. 46, p. 739): "Should some one allow him [the beholder] to carry away the dust which lies on the surface of that resting-place, the dust is received as a gift, and the earth is treasured up as a valuable possession. For to touch the relic itself, if even by so great a good fortune one obtain leave, how very much this is to be desired, and what a concession to the most earnest supplication, they who have had

experience, and have accomplished this desire, know. For the beholders with joy embrace it as if a living and unfading body, applying it to eyes, and mouth, and ears, and to all the senses; and shedding then a tear of veneration and of sympathy for the martyr . . . . they supplicate him to intercede, beseeching him as God's attendant."

St. Ignatius, of Antioch suffered martyrdom, A.D. 107. Afterwards his relics were conveyed to his See, and carried, as an inestimable treasure, from city to city. On this occasion St. Chrysostom wrote (Migne P. G. t. 50, p. 594): "God removed him from you for a little while, and with much more glory he has restored him. . . . . You sent forth a Bishop, and you have received a martyr; you sent forth with prayers, and you have received with crowns. And not you alone, but all the intermediate cities. For how think you were they affected when they beheld the relics transported? What fruits of gladness did they gather? How much did they rejoice?" At the close of his account of the glorious translation of the relics of St. Ignatius, he says: "It is, indeed, true, that whoso cometh here [to his relics] reaps great blessings; for not the bodies only, but even the sepulchres of the saints are replete with spiritual grace."

In the year 406, St. Jerome wrote against Vigilantius, who sneered at the common practice among

Catholics of venerating holy relics: "It is ill done then of the Bishop of Rome, that, over the venerable bones as we think them, over vile dust as you think it, of the departed Peter and Paul, he offers sacrifice to the Lord, and accounts their tombs Christ's altars. And not the Bishop of one city only, but the Bishops of the whole world are in error, who in spite of the innkeeper Vigilantius, go into the Basilicas of dead men." (Adv. Vigil. c. 8.)

In the same (fifth) century, Theodoret (Serm. 8, De Cur. Graec. Aff., Migne P. G. t. 83, p. 1011) tells us that the bodies of the martyrs "are not deposited each in its respective tomb, but cities and villages have shared them among them, and call them saviours both of souls and bodies, and physicians, and honor them as presiding over cities, and as guardians; . . . . And though their bodies are divided, the grace has remained undivided, and that small, yea, minutest relic, has a power equal to that of the martyr's body, that has never in any way been divided."

Two more evidences of Dr. Stearns's erudition and fair dealing, and we have done. In a note, p. 213, he says that in the Epistle to the Hebrews xi. 21, "the rendering of the edition of Lucas Brothers, sanctioned by Archbishop Whitfield, is a falsification of the Greek, which reads 'worshipped upon (ἐπί) the top of his rod,' and cannot possibly mean 'worshipped the top of his rod.'" Dear reader, you

may make an act of faith upon this interpretation, for there is no doubt whatever that the controversialist of Easton knows Greek better that St. John Chrysostom and Theodoret, who gave on the Apostle's words the same meaning conveyed in the Latin Vulgate—"et adoravit fastigium virgae ejus." For the same reason it would be prudent for you not to mind what has been said even by that celebrated Protestant writer Rosenmuller (Sch. in Genes. c. 47, No. 31): "others understand it as if Jacob leaning on his rod adored God. But properly speaking the signification of the word *προσκυνεῖν by no means* admits this sense."

Falling back again into his favorite strain, the Chaplain repeats (p. 215) "that the invocation of the Virgin does overshadow the mediatorship of Christ," and quotes this prayer: "Mary, Mother of grace, Mother of mercy, shield us from the enemy, and receive us at the hour of death.—Ritual. Rom. de visit. infirm." After this quotation he concludes: "How different the prayer of the dying Stephen, Lord Jesus, receive my spirit!"

Now these very words of Stephen are to be found in the Roman Ritual, immediately before the prayer to Mary just quoted.

And so we bid adieu to his chapter on Sacred Images.

"As 'twere a thing a little soiled in the working, mark you."

CHAPTER XVII.

PURGATORY.

THE Doctor makes fierce war on Purgatory. As the chosen champion of the Anglican Church, he strives to make good its declaration in the Thirty-nine Articles, that "the Romish Doctrine concerning Purgatory is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God." He commends himself to his readers by telling them he makes no assertion that cannot be substantiated. "*I* don't deal," he says (p. 234), "in wholesale assertions that can't be substantiated."

Our readers have seen how signally he has failed hitherto in substantiating anything against Catholic doctrine, and they will certainly agree with us that he is equally unfortunate in the present instance. We admit, however, with pleasure, that in his chapter on Purgatory, at least, he is not a dealer in "*wholesale* assertions;" for he has honestly and humbly *retailed* several threadbare ones, taken from Hall and Brogden, who got them second-hand from Laud (Conf. with Fisher) or from Usher.

The Doctor will not deny, we presume, that the Council of Trent is a more authoritative exponent

of Catholic doctrine than De Castro, Card. Fisher or Father Barnes, whom he quotes against us. Now, the Council states clearly what Catholics must believe regarding Purgatory. "Whereas," it says (sess. 25), "the Catholic Church, instructed by the Holy Ghost, hath from the sacred Scriptures and ancient tradition of the Fathers, in sacred Councils, and last of all in this present Ecumenical Synod, taught *that there is a Purgatory, and that souls there detained are aided by the suffrages of the living, and above all by the acceptable sacrifice of the altar;* this holy Synod enjoins on Bishops to make diligent efforts that the sound doctrine concerning Purgatory, handed down from the Holy Fathers and sacred Councils, be believed, maintained, taught, and everywhere proclaimed by the disciples of Christ." From this Decree it is plain that *only two* things are of *Catholic faith* in the matter: first, that there is a Purgatory; second, that the souls there detained are aided by the suffrages of the living. There is nothing defined as to where Purgatory is, or as to the nature of the purgatorial fire. Hence the Doctor is incorrect when (p. 237) he represents as Catholic *doctrine* the *opinions* of theologians on these secondary points.

In perfect conformity, then, with the *doctrine* as laid down by the Council of Trent, the Archbishop says (p. 247): "The Catholic Church teaches that, besides a place of eternal torments for the wicked,

and of everlasting rest for the righteous, there exists in the next life a middle state of temporary punishment, allotted for those who have died in venial sin, or who have not satisfied the justice of God for sins already forgiven. She also teaches that, although the souls consigned to this intermediate state, commonly called Purgatory, *cannot help themselves*, they may be aided by the suffrages of the faithful on earth." We call the Doctor's attention to the words we have underscored. The Archbishop knew well that for the souls in Purgatory the time of probation and penance is past. It closed with their lives on earth. They cannot, then, offer God the satisfaction of good works, and can only satisfy His justice by suffering. This is what St. Cyprian means in the passage ("one of seven that" Dr. Stearns (p. 234) *says* he has "marked in the Folio edition of his works"): "When we have departed hence, there is no place for repentance nor effecting of satisfaction: it is here that life is either lost or secured." See Bellarmine (de Purg. l. 1, c. 13), who disposed three centuries ago of the silly objection founded on that very passage which the Doctor has "marked in the Folio edition." As he was satisfied with "marking" the other objections in the "Folio edition," we will not be so cruel as to answer them in advance; which we might easily do, for, by a *strange* coincidence the Rev. R. T. Pope (Roman Misquotations, London,

1840) marked the *same* objections, on the *same* page, and in the *same* "Folio edition" (Oxford, 1682) quoted by the Doctor (p. 234).

The Archbishop says (p. 248) that the punishment of Purgatory is "allotted for those who have died in venial sin, or who have not satisfied the justice of God for sins already forgiven." But the Doctor contends (p. 224) "there is no foundation for the Archbishop's two classes in Purgatory," because "the *Roman* [meaning Catholic] division of sins into mortal and venial, has no warrant in the Word of God." The Doctor may not see a warrant for it, but the Fathers did. Thus, for instance, St. Jerome saw a warrant for it, when he wrote: "'Then they also that are fallen asleep in Christ, are perished' (I. Cor. xv. 18); who, though they be dead, are not to perish by a perpetual death, because they are not held in *mortal* sin but in *light* and *slight* sin. . . . . For there is a sleep of sin which leads unto death, and there is another slumber of transgression, which is not oppressed with death" (Epist. 119, n. 7). Origen, too, saw a warrant for it when he said (Hom. XIV. in Levit.): "The nature of sin is like the matter which the fire consumes, [namely] the wood, hay, and straw, which the Apostle Paul says is built by sinners on the foundation of Christ. Whence it is shown clearly that there are some sins so light that they may be compared to

straw, in which, certainly, the fire cannot long remain. . . . Thus every sin shall receive a just measure of punishment, according to its quality and quantity." And, lastly, to say nothing of others, whom the Doctor will find quoted for his edification, in Bellarmine (De Amiss. Gratiæ et statu peccati, lib. 1. cap. 10), Gregory the Great, whom Dr. Stearns styles (p. 167) "Grand old Pope," saw a warrant for it in the same words of the Apostle (I. Cor. iii. 15). For, commenting on this passage, he declares that "He should be saved by fire, not who builds thereon [on Christ] iron, brass, or lead, that is *more grievous sins* [mortal sins], and on that account harder and impossible there to be purged; but wood, hay, straw: that is *small and very light sins* [venial sins], which the fire easily consumes" (in Ps. 3. Poenit.)

In a word, according to Holy Scripture, as understood by the Fathers, there are sins which deprive the soul of sanctifying grace, and sins which do not. Again, there are sins by which we forfeit eternal glory and the friendship of God, and sins by which we do not. The former we call *mortal*, the latter *venial*. Therefore in Scripture, according to the Fathers, there *is* a foundation for the division of sins into mortal and venial. The same conclusion is also evident from the proofs we are now going to give of the existence of Purgatory.

We read in St. Matthew (xii. 32): "He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come:" from which the Archbishop, after the example of our Forefathers, argues thus (p. 250): "When our Saviour declares that a sin against the Holy Ghost shall not be forgiven in the next life, He evidently leaves us to infer that there are some sins, which will be pardoned in the life to come." But sins cannot be pardoned in Heaven, for "there shall not enter into it anything defiled" (Apoc. xxi. 27); nor can they be pardoned in Hell, for "their worm shall not die, and their fire shall not be quenched" (Is. lxvi. 24). Therefore, in the next life, there must be another place where sins shall be forgiven. This place we call *Purgatory.*

But the Doctor, copying from Hall, tells us (p. 229) that "this won't prove Purgatory;" for "we can't conclude logically that, because one sin will *not* be forgiven hereafter, others will." What a pity our acute "Examining Chaplain" did not live some fifteen centuries ago! He might have given some valuable lessons in dialectics to our Forefathers, and saved them the disgrace of giving "illogical conclusions" for Catholic doctrine. Had St. Augustine, for instance, heard from the Doctor that "we can't conclude logically that because one sin will *not* be forgiven hereafter, others will," he would probably

never have written the following (De Civ. Dei, l. 21, c. 24): "It could not be said *with truth* that there are some [sins] which shall not be forgiven, neither in this world nor in the world to come, if there were not [others] which shall be forgiven in the next world, though not in this."

Nor would St. Gregory the Great, the "Grand old Pope," have been guilty of saying that by these words of our Lord "we are given to understand that some sins can be forgiven in this life and some in the next. The conclusion is clear that what is denied of one is granted of others" (Dial. l. 4, c. 39). Or if St. Isidore had heard from the Doctor that the conclusion was illogical, he would not, of course, have put himself on record, as follows: "For when the Lord says: 'he that shall sin against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come,' He shows (*demonstrat*) that the sins of some will be there forgiven and *purged* by a *certain purgatorial fire*" (De Eccles. Offic. l. 1, c. 18). We might add many more, but we have quoted enough to show that the Archbishop is sustained in his "illogical conclusion" by the authority of our Forefathers. Cardinal Bellarmine says this is the interpretation of the Fathers and of all the commentators, and uses the same argument himself (De Purgatorio l. 1, c. 4). Yet the Doctor quotes him (p. 229) against the Archbishop! "As Cardi-

nal Bellarmine admits," he says, 'the inference does not follow from the premises.'" No, but "it follows from the rules of common sense," "sequitur secundum regulam prudentiæ," Bellarmine tells us (ibid.), or rather told Peter Martyr, who tried to make a point out of the same objection three hundred years ago. If the Doctor had followed the Cardinal's canon of interpretation—"secundum regulam prudentiæ"—he would have spared himself the humiliation of being so often "in the teeth of the Fathers" while professing to give their doctrine.

But the Doctor yields a little "for argument's sake." "Granting," he says (ibid.), "for argument's sake, that 'there are some sins which will be pardoned in the life to come,' they must be the sins of those who have never heard of Christ in this life. That is the very utmost that the text can *prove*." This is an "assertion" that he forgot to "substantiate." Not the semblance of a reason does he give for it—stat pro ratione voluntas.

His last reason for saying that the text from St. Matthew "won't prove Purgatory," is that "Purgatory, according to the teaching of Rome, is for purgation and penalty, not for forgiveness. . . . . It is plain, then, that as the text from St. Matthew speaks of forgiveness and not of penalty, and Purgatory speaks of penalty and not of forgiveness, there is no connection between the two" (p. 230). The

Doctor is mistaken; Purgatory speaks both of penalty and forgiveness—of penalty on the part of those who suffer there; of forgiveness on the part of God, who is moved by the prayers and good works of the living to remit that penalty either wholly or in part. The objection is an old one of Calvin's, which the Doctor copies from Hall, and Hall from Bellarmine, but leaves out Bellarmine's answer to it.

Our second proof of the existence of Purgatory is taken from I. Cor. iii. 11–15: "For other foundation no man can lay, but that which is laid; which is Christ Jesus. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble: every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire." On which the Archbishop comments as follows: "His soul will be ultimately saved, but he shall suffer, for a temporary duration, in the purifying flames of Purgatory. This interpretation is not mine. It is the unanimous voice of the Fathers of Christendom."

"The interpretation in question," says the Doctor (p. 230–1), "is *not* the unanimous voice of the Fathers of Christendom." And to "substantiate the

assertion" he gives the names of "thirteen Fathers, ... every one of whom," he says (p. 231), "interprets the passage otherwise than of Purgatory." And yet the Archbishop has the *courage* to tell his unsuspecting reader that the Fathers unanimously interpret the passage as he does! If he had no fear of Protestants before his eyes, he might at least have had the modesty not to go in the teeth of his own Cardinal Bellarmine who speaking of the Fathers (De Purg. lib. 2, c. 1, ap. Hall) says, 'Some of them (the Fathers) understand by it not the fire of purgatory, but the fire of divine judgment. So seem to speak Hilary, Jerome, and in a later place, Ambrose.'"

These are bold words, and a serious charge against the Archbishop. Before putting them in print, a prudent man would think twice and make quite sure that they were true. He would have put it beyond a doubt that he was quoting Bellarmine correctly, and that the Fathers did *not* interpret the passage as the Archbishop does. The Doctor, we regret to say, did neither. He follows Hall *blindly;* and when "the blind lead the blind"—we know where to look for them.

First, then, is it true, according to Cardinal Bellarmine, that by these words of St. Paul, "He shall be saved, yet so as by fire," some of the Fathers do not understand the fire of Purgatory? No; it is *not*

true. Here are the Cardinal's own words: "It is the *common* opinion of the Theologians that by fire, in this passage, is meant some purgatorial and temporal punishment, to which those are sentenced after death who are found, in the particular judgment, to have built wood, hay, or straw. This explanation, besides agreeing best with the text, is sufficiently *approved by the common consent of the Fathers. All* the Latin Fathers [and, therefore, Hilary, and Jerome, and Ambrose] teach this" (lib. 1. c. 5).

Let the Doctor read these words, and then acknowledge that it is *he*, and not the Archbishop, who is in the teeth of Cardinal Bellarmine; that it is *he*, and not the Archbishop, who "has the courage to tell his unsuspecting reader" what is not true. Had he read Bellarmine, instead of copying blindly from Hall, he would have seen that the words quoted have nothing at all to do with the existence of Purgatory; that Bellarmine, in that chapter (l. 2. c. 1.) expressly supposes its existence proved; that he does not cite a single one of those Fathers as interpreting the passage in question one way or another; and that he is there defending them from the charge of having taught that every one must go to Purgatory!

Now, coming to the second count in the Doctor's charge, we ask: Is it true that the interpretation given by the Archbishop is not the interpretation

of the Fathers? And again we are compelled to answer, No; it is *not* true. The language of the Fathers commenting on that text is so unmistakable, that our sympathies are moved for the Doctor. He quotes St. Jerome against the Archbishop; but St. Jerome tells us "If he whose work has burned and perished, and who has suffered the loss of his labor, shall lose, indeed, the reward of his labor, but shall himself be saved, not, however, without being proved by fire; therefore he whose work which he has built upon the foundation shall remain, shall be saved without being proved by fire, and so there is some difference between salvation and salvation." He quotes Origen; but Origen had already entered his protest against the slander when he wrote (Hom. XIV. in Levit.): "The nature of sin is like the matter which the fire consumes, [namely] the wood, hay, and straw, which the Apostle Paul says is built by sinners on the foundation of Christ. Whence it is shown clearly that there are some sins so light that they may be compared to straw, in which, certainly, the fire cannot long remain . . . . . Thus every sin shall receive a just measure of punishment according to its quality and quantity." He quotes one line from St. Gregory, but leaves out what immediately follows (l. 4 Dial. c. 39): "If any one understand this of the fire of future purgation, he should carefully consider that it is said *he* should

be saved by fire, not who builds thereon [on Christ] iron, brass or lead, that is, more grievous sins and on that account harder and impossible to be purged; but wood, hay, straw, that is small and very light sins which the fire easily consumes." "I know," he says elsewhere (in Ps. 3, Poenit.), "that after the close of this life some will expiate (their sins) in purgatorial *flames*, and others will undergo sentence of eternal damnation," and a few lines before, in this same chapter quoted by Dr. Stearns, he had declared that "*it must be believed* that there is a fire of purgation before the judgment for certain light sins." The Doctor quotes St. Augustine, but with what profit to himself may be judged from the following (Enarr. in Ps. 37, n. 3): "[If men] built gold, silver, precious stones, they would be safe from *both fires;* not only from that everlasting fire which will torture the wicked for eternity, but also from that [other] which will purify [emendabit] those who shall be saved by fire. For it is said, 'he shall be saved, yet so as by fire;' because it is said, 'he shall be saved,' that fire is made little of. Very true; yet though [some shall be] saved by fire, still that fire is more severe than anything a man can suffer in this life."

We shall add one more passage from St. Augustine (l. 21 De Civ. Dei. c. 13), which may help the Doctor to digest those we have already given.

"Some," he says, "undergo temporal punishment in this life only, others after death, and others both here and hereafter; yet all before that most severe and last judgment. But all who suffer temporal punishment after death do *not* go into the eternal torments." Will Dr. Stearns tell us where they *do* go? They "suffer *temporal* punishment after death and *do not* go into eternal torments." They do not then go to heaven, for heaven is not a place of punishment; they do not go to hell, according to St. Augustine; and moreover the Doctor knows well that the punishment of hell is not temporal but eternal—*where* then, do they go? There is an *alibi* proved for them as far as heaven and hell are concerned, and that by a witness of the Doctor's own choosing—but if they are not in heaven or hell, *where* are they? They must, surely, be somewhere. There is, therefore, besides heaven and hell, a third place where they suffer temporal punishment. That place we call Purgatory.

The Archbishop's main argument to prove the existence of Purgatory, is derived from the practice in both the Jewish and Christian Church of praying for the dead. This practice in the ancient Jewish Church he proves from II. Mach. xii. 43–46. Dr. Stearns thinks the Archbishop had "cogent reasons" for beginning with the 43d verse and not with the 40th; nay, that he "doesn't *dare* to quote the first part."

Softly, Doctor; the Archbishop's "cogent reasons" were obviously to save room and avoid useless quotations; for his argument is not in the least affected by the insertion or omission of those three verses. Here is the text as it stands in the Douay version: "40. And they found under the coats of the slain some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain. 41. Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden. 42. And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain. 43. And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. 44. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.) 45. And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. 46. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."

The argument rests chiefly on this last verse. Taking for granted that sins cannot be forgiven in heaven or in hell, it may be put thus: The Jews admitted what we call Purgatory, if they admitted the existence of a place in which, by the prayers of the living, souls may be loosed from their sins; but it is evident from the words above cited, that the Jews admitted the existence of a place in which, by the prayers of the living, souls may be loosed from their sins; therefore the Jews admitted the existence of Purgatory.

Now let us hear what the Doctor has to say. First, of course, he "rejects that book as no part of the Canon" (p. 225). As we have already proved (ch. viii) that it *is* a part of the Canon, we shall not touch on the subject here further than to congratulate the Doctor on knowing more about it than St. Augustine. "Notwithstanding," he says (de Civ. Dei, l. 18, c. 36), "the Jews [and Dr. Stearns] deny these Books, *the Church holds them canonical.*" But even supposing they are not canonical, they have at least the authority of truthful history, and as such bear witness to the practice of the Jews. This Dr. Stearns does not deny, and proposes valiantly to meet the Archbishop "on this ground." But he quickly abandons "this ground;" for he says the last three verses and a half "are of no authority." Moreover, "even these are grossly misrepresented

in the Douay Version," because, in the Doctor's opinion, the words "that they may be loosed from sins," should refer "to Judas himself, and those with him: *not* to the dead." The Doctor's language is stronger than his argument. His interpretation is contrary to the obvious sense of the passage, as given in his own Anglican Version: "Wherefore, *he* made a reconciliation for the dead, that *they* might be delivered from sin." It is contrary to the express words of the Syriac Version, as given by the Protestant Dr. Walton: "Wherefore he sent to have propitiation made *for the sins of those who fell asleep.*" It is contrary to the interpretation of the Fathers; for St. Augustine says (De cura pro mortuis, c. 1, n. 3): "We read in the Books of Machabees that sacrifice was offered *for the dead;*" and St. John Damascene (Oratio pro iis qui in fide dormierunt, n. 3): "Observe what Holy Scripture relates of Judas Machabeus" (and let the Doctor observe that he calls it *Holy Scripture*), "namely, that when he had found [things offered to] idols in the bosoms of his people who had been cut down and slain by a foreign enemy, to expiate immediately this crime he offered in Sion, the city of the great King, gifts *for each one of them* to the Lord who is prompt and prone to mercy."

The Doctor's second reason for saying that the sacrifice could not have been offered for the dead is

that those, "for whom the offering is alleged to have been made, died in mortal sin." Has the Doctor received a revelation to that effect? for nothing short of a revelation could justify him in speaking so positively of the final state of any man's soul. That a sin was committed there is no doubt; but how does the Doctor know that in every instance it was committed with the full advertence and deliberate consent necessary to constitute it a mortal sin; or that, if mortal, they had not repented of it at the last moment?

His last objection affords a rare specimen of Biblical criticism. "The Douay Version," says the learned Doctor (p. 227).... "translates the last verse thus: 'It is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from sins.' The original Greek puts a colon after thought, thereby making it refer to the resurrection, just before mentioned: the Douay, following the Vulgate, takes away the colon, thereby bringing the word 'thought' into seeming connection with what follows, which is simply impossible in the Greek." O, that wicked Douay to take away the colon put by the original Greek! But here the laugh comes in: there are no colons in the original Greek! For a grave D.D., and an "*Examining* Chaplain," to boot, to rest an argument on the existence of colons in the original Greek, and

be so positive about it too, is certainly amusing. Why, the merest tyro in biblical knowledge would tell him that there are no colons or other punctuation in the "original" texts, or even in the old manuscripts. In his introduction to the "Critical Study and Knowledge of Holy Scripture" (Vol. I. Phila. 1836), Dr. T. H. Horne, of St. John's College, Cambridge, testifies that "Dr. Grabe, Fabricius, Montfaucon, Hoffmann, T. H. Michaelis, Rogall, T. D. Michaelis, Moldenhawer, Ernesti, and a host of other critics maintain that the use of points is *posterior* to the time of the Apostles," and says that "The numerous mistakes of the Fathers, or their uncertainty how particular passages were to be read and understood, clearly prove that there was no regular or accustomed system in use in the fourth century. The majority of the points or stops now in use are unquestionably of modern date." And as for the value of an argument based on the existence of colons in the "original Greek," Dr. G. Gerard, Professor of Divinity, and one of his Majesty's Chaplains in Ordinary in Scotland, tells us that "As the present punctuation of the Scriptures was not fixed by the sacred writers, it has no authority any further than it is warranted by the sense: it affords no argument for the connexion or disjunction of words" (Biblical Criticism, p. 342, Boston, 1823). It is a very good thing, Doctor, to "mind your

stops," but it has no application to colons in the "original Greek."

To the assertion (p. 228) that "it is simply impossible in the Greek" to bring the word "thought" into connection with what follows, it is enough to answer that the impossibility vanishes with "the colon." Besides, we have already quoted St. John Damescene, a Greek Father, who makes that connection, and he may be fairly supposed to know as much about Greek as the Doctor.*

There only remains now to prove the existence of Purgatory from the practice in the Christian Church of offering prayers for the dead. We shall let the Fathers speak for us and administer the *coup de grace* to the Doctor. "This *the whole Church* observes," says St. Augustine (Serm. 172, n. 2), "which it received *from the tradition of the Fathers*, to pray for those who died in the communion of the body and blood of Christ." And St. Isidore (lib., De offic. Eccles. c. 18): "Since the oblation of sacri-

* This, we think, is a sufficient answer to the Doctor's challenge (p. 228). "I challenge the Archbishop to point to a single petition in them [the prayers used by the Jews] for the loosing of the dead from their sins." But, if the Doctor is not yet satisfied, we refer him to the work of the English Protestant Spencer (De Legib. Hebr. Ritual. v. 2, c. 9, Cambridge, 1728), and to another by Leo Modena, a Jewish writer (De Rit. Jud. P. 5, c. 8, § 4), which fully bear out the Archbishop's assertion.

fice and prayer for the repose of the faithful departed is made *in the Church throughout the world*, we believe that *the Apostles* left us this custom by tradition." But it is unnecessary to cite further from the early Fathers, or to show from the ancient Liturgies that prayers were offered for the dead. The fact is evident, as the Doctor himself admits. "Who that knows anything about it," he says (p. 218), "does not know that it was the practice of the early Church, and that all the ancient Liturgies contain prayers for the faithful departed?"

After this admission, what shall we think of the Protestant Episcopal Church of which the Doctor is a member? It makes loud profession of following the primitive Church, and admits by one of its ministers "that all the ancient Liturgies contain prayers for the faithful departed;" and yet it has expunged the prayers for the dead from its Book of Common Prayer, and now "no clergyman has a right to use them in the Public Worship of the Church"! (p. 222). A strange way, certainly, of practising the faith of our Forefathers. But the Doctor tells us these prayers were dropped out, "because they had become so inextricably interwoven with Purgatory in the minds of the people" (p. 221). Of course they had; things are apt to be "*inextricably* interwoven" in the minds of the people, that are "inextricably interwoven" with each other.

The Doctor, unfortunately for himself, thinks differently from "the people," and holds (p. 219) that "prayers for the dead in the ancient Liturgies were for the souls in Paradise, not for the souls in Purgatory;" and later on (p. 222) he tells us, "I have shown that the prayers for the dead, in the Early Church, had nothing whatever to do with Purgatory." The "showing" is in the Doctor's imagination. He cited a passage of doubtful interpretation from an ancient Liturgy "ascribed to St. Chrysostom," in which a commemoration is made for Patriarchs, Prophets, Apostles, etc., and "especially for our most holy, immaculate, most blessed Lady, the Mother of God and ever-virgin Mary;" he tortured another passage from St. Ambrose,* and wound up with a story about some nuns in the mon-

*The Doctor makes a great ado because the Archbishop left out five words of the prayer of St. Ambrose for the Emperor Theodosius. The Saint had said, "Nor will I leave him until, by tears and prayers, I shall lead him [where his merits call him] unto the holy mountain of the Lord, where is life undying," &c. "The Archbishop," says the Doctor (p. 219), "leaves out the five words which I have put in brackets (putting *dots* in their place), not because of the huge space they would occupy, but because the non-Roman reader, if allowed to read them, would see at once that if the merits of Theodosius called him to the holy mountain of the Lord, as Ambrose said they did, he couldn't be in Purgatory." If not in Purgatory, where could he be? Not in Hell; for the omitted words show that his merits called him to "the holy

astery at Whitby. We ask the Doctor in confidence, if he thinks this proves that prayers were not offered for the souls in Purgatory?

Yet this is the point he should have proved, if he wished to prove anything, for it is the real point at issue. We do not deny that Patriarchs, Prophets, etc., were commemorated in the prayers of the Church, but we do hold that prayers were offered for souls in Purgatory. St. Cyril of Jerusalem, a Greek Father, informs us that the practice of the Church was to commemorate *not only* Patriarchs, Prophets, Apostles, &c., *but also* to pray for all other departed souls, and he tells us *why* they commemorated one class and prayed for the other. "We commemorate," he says, "those who have fallen asleep before us, FIRST Patriarchs, Prophets, Apostles, *that God, by their prayers and intercession, would receive our petition*: then, ALSO, on behalf of the holy Fathers and Bishops who have fallen asleep before us, *and of all*, in short, who have already fallen asleep from amongst us, *believing this to be a very great help to those souls*, for which the prayer is

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mountain of the Lord;" nor yet in Heaven, since St. Ambrose offers up prayers and tears *to lead* him thither. "The non-Roman reader," then, may see equally well, with or without the omitted words, that St. Ambrose believed in the existence of a place, from which he hoped by prayers and tears *to lead* the soul of Theodosius to heaven. That place is Purgatory.

offered up, while the holy and most tremendous victim lies present." And to prevent any misconception as to what souls he means, he continues: "I wish to persuade you by an illustration. For I know many [like Dr. Stearns] that say this: What is a soul profited which departs this world either with sins or without sins, if it be commemorated in the prayers? . . . Now, surely, if a king had banished certain persons who had offended him, and their connections having woven a crown should offer it to him on behalf of those under his vengeance, would he not grant a respite to their punishments? In the same way, we also, offering up to him supplications on behalf of those who have fallen asleep before us, even though they be sinners, weave not a crown, but offer up Christ sacrificed for our sins, propitiating both *on their behalf* and our own the God that loves man" (Catech. 23, Myst. 5, n. 10).

From these words of St. Cyril it is evident that prayers were offered to God not for Patriarchs and Prophets, etc., but for those souls who had departed this life in sin, that God might be propitiated in their behalf and grant a respite to their punishment. Again the inevitable conclusion forces itself upon us, that those souls could not be in heaven, since they suffer punishment; nor in hell, since there may not be there a respite to their punishment.

They must, therefore, be in that third place, which we call Purgatory.

The same explanation is given by St. Epiphanius, another Greek Father, who says: "For we make a commemoration of the just and on behalf of sinners; on behalf of sinners, supplicating mercy from God; and for the just, both Patriarchs, Prophets, Apostles . . . . in order that on account of the honor which we pay to Christ, we may separate him from the race of men" (Hæres. 75, n. 8). And St. John Chrysostom, whom the Doctor cites at second-hand as teaching in the ancient Liturgy of Constantinople that prayers for the dead "were for souls in Paradise, not for souls in Purgatory," thus clears himself of the imputation: "Let us not then grow weary of helping the departed, of offering up prayers for them, for even the common expiation of the world lies (before us). By this made confident, we then pray for the world and name them *with* martyrs, with confessors, with priests. Yea, for one body are we all, although some members are more glorious than others. And it is possible *to gather* from all sides *pardon* for them from the prayers—from the gifts (offered) in their behalf—*from those who are named with them*" (Hom. 41, in I. Cor. n. 5).

And in his commentary on the Acts of the Apostles (Hom. 21, n. 4) he expresses himself more clearly still: "If we wish to make the punishment of the

dead lighter, let us offer continual prayers for him, let us give alms; and if he is unworthy, God will be more pleased with us." According to St. John Chrysostom, then, prayers are offered for departed sinners that their punishment, if they are worthy, may be lightened. Once more, is there punishment of sin in heaven, or remission of sin in hell? If the Doctor admits neither, he should admit a third place to which the words of St. Chrysostom can apply. That place we call Purgatory. St. Isidore Hisp. joins in the chorus as follows: "Since sacrifice and prayers are offered for the repose of the faithful departed throughout the whole world, we believe that it is of Apostolical tradition. The Catholic Church everywhere observes this custom; and it would not give alms or offer sacrifice for their souls, if it did not believe *that to the faithful departed sins are forgiven.*" Forgiven where? He tells us himself: "The Lord [by these words, Matth. xi.] teaches that to some, sins shall be there forgiven and purged by a certain *purgatorial fire*" (De Eccles. Off. l. 1, c. 18). And St. Augustine (De Civ. Dei. l. 21, c. 24) tells us that "the prayers of the Church and of certain pious persons are heard in favor of those departed Christians who neither spent their lives so badly as to be deemed unworthy of this mercy, nor yet in so godly a manner as not to stand in need of it." Elsewhere (Ench. c. 110) he calls these souls imperfect: "When

the sacrifice of the altar," he says, "or alms are offered for deceased Christians, in regard to the very good, they are acts of thanksgiving: for the *imperfect*, acts of *propitiation;* and though to the very wicked they afford no relief, yet are they so many consolations to the living. *And such as are aided by them obtain either a full remission, or at least a mitigation of their sentence.*" Will the Doctor tell us whether this full remission, or mitigation, is obtained in heaven or in hell? St. Augustine certainly never dreamt that there was a full remission or mitigation of punishment in either place; therefore he spoke of a third place, in which there could be a full remission or mitigation. The Catholic Church calls that place Purgatory.

After what we have seen of St. Augustine in the course of this chapter, our readers will, no doubt, give Dr. Stearns credit for great "courage," in quoting him against the doctrine of Purgatory, or even in throwing a doubt on his belief in its existence. To prove that St. Augustine denied the existence of Purgatory, the Doctor quotes these words: "Afterwards, when we have departed out of this life, there will remain no agreement nor any satisfaction," and he tells us they may be found in *Serm.* 387, *t. v. col.* 1699, *ed. Migne.* Though the passage presented no difficulty, we looked it up nevertheless; and what was our surprise to find, in the very edition to which

he referred us, this sermon excluded from among the *genuine!* And turning over to the sermon itself, we found a *foot-note* in which it was clearly stated, that it was enough to see the style to be convinced it was not written by St. Augustine! We ask the Doctor, is this the way he substantiates his assertions? "I don't deal in wholesale assertions that can't be substantiated," he says (p. 234). Is this an honorable and scholarly way of conducting a controversy? We have not forgotten that he gave us as the doctrine of Bellarmine precisely the contradictory of what that theologian held, nor that he charged the Douay Version with "grossly misrepresenting" the original by removing a "colon" that never existed. Really, this is too much in *one* chapter.

But to return to that sermon. Even supposing it genuine, it has nothing in the world to do with Purgatory. The author of it is urging the necessity of being reconciled to our enemies, and says that if we would follow the precept of Christ, we must be reconciled at once—during this life—for "afterwards, etc." Now what has this to do with Purgatory?

The Doctor (p. 235) cites another passage (from the Ench. c. 69) to show that St. Augustine spoke "doubtingly," and says: "This is the nearest approach he makes to Purgatory." The passage is genuine; but the "doubt" of St. Augustine refers

to the nature of the fire or punishment, not to the existence of Purgatory. As we stated in the beginning, the one is a matter of *opinion*, the other a matter of *faith*.

One word about the Greeks. Dr. Stearns says (p. 223) that the Archbishop "forgets (accidentally, of course) to tell his readers that the Orientals do *not* hold to Purgatory." No; he did not forget it, "accidentally, of course," for he never learned it; and he had too just a sense of his responsibility to his readers to make a "wholesale assertion" that he could not substantiate. To say nothing of the living authorities—the Patriarchs and Bishops of the Greek Church, whom he consulted in Rome,—the Greek Fathers, whom we have quoted in this chapter, told him that the Greeks *do* hold to Purgatory; the eminent Greek theologians, John Plusiadenus, Joseph Methonensis, Bessarion, Michael Caleca, Michael Glyca, and others, whom the Doctor will find in his edition of Migne (of suggestive memory), all testify that the Greeks *do* hold to Purgatory. If the Doctor will condescend to read the 18th Decree of the Council of Jerusalem (Himmel's Monumenta Fidei Ecclesiæ Orientalis, p. I.), he will find, in stronger terms than those used by the Council of Florence, that even the Schismatical Greeks *do* hold to Purgatory. No Greek *Church*, schismatical or orthodox, has ever denied it. Some *individuals* have

denied it, and there is great diversity of opinion among those who admit it, as to the nature of its punishment; but that would not justify the Archbishop, any more than the Doctor, in saying that "the Orientals do *not* hold to Purgatory."

The Doctor blindly following his leaders, Hall and Co., quotes the English martyr, Cardinal Fisher, against the doctrine of Purgatory. Now, just *one* line above his quotation, the Cardinal says: "Nemo certe jam dubitat orthodoxus an Purgatorium sit," "No one who holds the true faith doubts of the existence of Purgatory" (Assert. Luth. Confut., Art. 18).

CHAPTER XVIII.

CIVIL AND RELIGIOUS LIBERTY.

BEFORE following Dr. Stearns in his devious course on this subject, it is well to state some fundamental truths that should shape our ideas of religious liberty.

First, then, God the Creator and Lord of all things has supreme dominion over man; and man is bound to honor, love and obey God. Secondly, if God should reveal our duties towards Him and the manner in which we should worship Him, we are obliged to perform those duties and pay Him that worship.

We are not free either to omit them or to substitute others in their place. Thirdly, God has made such a revelation and determined the religion in which we should serve Him; consequently, we are not free either to reject that religion or to adopt any other. To do so would be, not to serve God, but to offend Him; and we have no right to offend God.

On the other hand, having an obligation to serve God in the manner He prescribes, we have a right to render Him that service without hindrance from others. That right is but another name for religious liberty. Hence, says the Archbishop, "a man enjoys religious liberty when he possesses the free right of worshipping God according to the dictates of a right conscience, and of practising a form of religion most in accordance with his duties to God" (p. 264). Of this true religious liberty "no body doubts," as Dr. Stearns admits, "that the Church has always been the zealous promoter."

"But," he says, "I had always thought that a man enjoys religious liberty when he possesses a right to worship God, according to the dictates of *his own* conscience" (p. 239). Does the Doctor mean that, instead of God's will and revelation, man's will and private judgment should be the rule in matters of religion; that, according to that rule, every man has a right to determine his own religion, to profess error, to deny the revealed truth, to do wrong, to

dishonor God? According to the plain principles, laid down in the beginning, we have no such rights, and, therefore, no such liberty. No Christian, we think, would claim it. On the contrary, we think they would all—Dr. Stearns included—agree with Gregory XVI. and Pius IX. in calling such liberty "an insanity" and the "liberty of perdition."

Those who are in invincible ignorance of the one true religion which God has revealed, may, and should, worship God according to what they believe to be their duty; but if they have any doubts of the truth of their religion, they are bound to inquire; and when they find out that it is false, they have *no right* to persist in their error. As individuals are bound to profess the one true religion revealed by God, so also are nations; for man, being social by nature, is obliged to pay a social worship to God.

But let us suppose that a people divided in religion, for the sake of social peace, enter into a compact to secure freedom in the exercise of religion to all parties in the state—that compact, the Archbishop expressly says with Becanus (De Virt. Theol. c. 16, q. 4, n. 2), "is to be observed in every point just as every other lawful and honest contract." Such is the Catholic doctrine of religious freedom and toleration. It is logical, just and charitable at the same time.

Passing to the subject of civil liberty, the Arch-

bishop cites the granting of *Magna Charta*, among other instances, to show that the Church defended the civil rights of the people against the encroachments of temporal sovereigns. "But the Archbishop," says Dr. Stearns, "conveniently forgets to tell his readers that Pope Innocent III. *annulled* Magna Charta, ordered Langton to excommunicate the recalcitrant Barons, and on his refusal suspended him permanently from his office, excommunicated the Barons himself, and laid the city of London under an interdict" (p. 240)!

Instead of making this base insinuation against the Archbishop, it would have been more scholarly for the Reverend gentleman to have given the historical facts as they are. As he quotes Lingard, he should have told his readers what Lingard says of the action of the Popes in connection with Magna Charta. We shall supply the omission for him. Here is what Lingard says: "Innocent, enumerating the grounds of his judgment, insists strongly on the violence employed by the Barons. If they really felt themselves aggrieved, they ought, he observes, to have accepted the offer of redress by due course of law. They had preferred, however, to break the oath of fealty, which they had taken, and had appointed themselves judges to sit upon their lord. They knew, moreover, that John had enrolled himself among the crusaders; and yet they had not

scrupled to violate the privileges which all Christian nations had granted to the champions of the cross. Lastly, England was become the fief of the Holy See; and they could not be ignorant that if the King had the will, he had not at least the power to give away the right of the crown, without the consent of his feudal superior. He was therefore bound to annul the concessions which had been extorted from John, as having been obtained in contempt of the Holy See, to the degradation of royalty, to the disgrace of the nation, and to the impediment of the crusade. At the same time he wrote to the Barons, restating these reasons, exhorting them to submit, requesting them to lay their claims in the Council to be held at Rome, and promising that he would induce the King *to whatever might be deemed just or reasonable*, to take care that all grievances should be abolished, that the crown should be content with its just rights, and the *clergy and the people should enjoy their ancient liberties.*" (See Lingard, an. 1215, Aug. 25.) Why did not the Doctor say, then, that the Pope, while condemning the act of the Barons as illegal, promised "to take care that all grievances should be abolished, and the people enjoy their ancient liberties?"

Innocent III. wrote this letter to the Barons, Aug. 25, 1215, and died on the 16th of July, 1216. King John, surnamed Sansterre, or Lackland, follow-

ed him to the tomb three months later, Oct. 19th, 1216, leaving the royal authority to his son Henry III., who had just completed his tenth year. "On the tenth day after the decease of the late Monarch," says Lingard, "he was led to the abbey church of Gloucester; and having taken the oath, usually administered to the English Kings, and sworn fealty to Pope Honorius (who had succeeded Innocent III.), was crowned by the Legate Gualo, and the Bishops of Winchester, Exeter and Bath . . . . The next day a proclamation was issued in which the new King, lamenting the dissension between his father and the Barons, a dissension which he should forever dismiss from his memory, promised to all his subjects a full amnesty for the past, and their lawful liberties for the future." A great Council was summoned to meet in a fortnight at Bristol. Magna Charta was there revised and confirmed. (See Lingard, Nov. 12th.) "The young King," continues the same historian, "had not a single relation to whom he could recur for advice, or to whom he might intrust the care of his interests. Even the Queen mother, who by her misconduct had already forfeited the confidence of the nation, abandoned her son to hasten back to France, and marry her former lover, the Count of La Marche. But Honorius, as feudal superior, declared himself the guardian of the orphan, and commanded Gualo to reside near

his person, watch over his safety and protect his just rights . . . . The Charter was again confirmed, but with additional alterations." Among these alterations we find that "all men should enjoy equal liberties." In short, Innocent promised the Barons every legal means to obtain redress, and while Honorius by his Legate is guardian over the new King, Magna Charta is confirmed with the addition that "all men should enjoy equal liberties." Yet to read Dr. Stearns, one would suppose that the Popes smothered every cry for liberty, with excommunications and interdicts.

Next, "turning to our own country, it is with no small degree of satisfaction," says the Archbishop, "that I point to the State of Maryland as the cradle of civil and religious liberty;" and then he quotes the following historical facts from Bancroft: "The foundation of the colony of Maryland was peacefully and happily laid. Within six weeks it advanced more than Virginia had done in as many years. . . . But far more memorable was the character of the Maryland institutions. Every other country in the world had persecuting laws; but through the benign administration of the government of that province, no person professing to believe in Jesus Christ was permitted to be molested on account of religion. Under the munificence and superintending mildness of Lord Baltimore, a dreary wilderness was soon

quickened with the swarming life and activity of prosperous settlements; the Roman Catholics who were oppressed by the laws of England were sure to find a peaceful asylum in the quiet harbors of the Chesapeake; and there, *too, Protestants were sheltered against Protestant intolerance.* Such were the beautiful auspices under which Maryland started into being. . . . Its history is the history of benevolence, gratitude, and toleration."

Dr. Stearns, however, informs us, on the authority of the rector of St. Paul's Church, Harrisburg, Pa., Rev. B. F. Brown, (1.) that "the majority of the first settlers were Protestants" (p. 258); (2.) that there was "an overwhelming Protestant preponderance in the Assembly of 1649" (p. 260), by which "The Religious Toleration Act" was passed.

The Doctor and his friend would pervert history. Fortunately there are respectable authorities enough to stand between us and such a calamity. James Grahame, for instance, a Protestant, tells us in his Colonial History of the United States, that Lord Baltimore, "like his father, was a Roman Catholic, and his avowed purpose was to people his territory with colonists of the same persuasion, and erect an asylum in North America for the Catholic faith" (Book 3, vol. 2, p. 3, Philadelphia, 1845). Further on (p. 9) he says that the first band of emigrants was composed of about two hundred gentlemen of

considerable rank and fortune, professing the Roman Catholic faith, with a number of inferior adherents. And in the narrative of the voyage of the first settlers, written soon after their landing in Maryland by Father Andrew White, S.J., in the latter part of April, 1634, we read: "On the day of the Annunciation of the most Holy Virgin Mary, in the year 1634, we celebrated the Mass for the first time on this Island [St. Clement's]. This had never been done before in this part of the world. After we had completed the sacrifice, we took upon our shoulders a great cross, which we had hewn out of a tree, and advancing in order to the appointed place, with the assistance of the Governor and his associates and the other Catholics, we erected a trophy to Christ the Saviour, humbly reciting on our bended knees the Litanies of the Sacred Cross, with great emotion." (*Relatio itineris in Marylandiam*, edited by Rev. E. A. Dalrymple, S.T.D. Baltimore, 1874, p. 33.)

From a letter written by the missionary Fathers of the Society of Jesus, we learn that, "Among the Protestants, nearly all who have come from England in this year, 1638, and many others have been converted to the faith, together with four servants whom we purchased in Virginia (another colony of our kingdom) for necessary services, and five mechanics, whom we hired for a month and have in the meantime won to God" (ibid. p. 56). Another letter,

dated 1639, says: "On the principal festival days of the year, sermons are preached, and the catechetical expositions given on the Lord's day. Not only Catholics come in crowds, but also very many heretics—not without the reward of our labors; for this year twelve in all, wearied of former errors, have returned to favor with God and the Church." Against this testimony the efforts of Rev. B. F. Brown and Dr. Stearns will avail little, except, perhaps, to show how skilful they are in trumping up a case.

The Doctor and his friend say, that the Religious Toleration Act of 1649 was passed when there was "an overwhelming Protestant preponderance in the Assembly." We shall come to that in good time; but first we undertake to show that religious toleration was practised even before that Act was passed. There is a curious old document dated July 3, 1638, which makes this as plain as day. It is the process against William Lewis, who, having been found guilty of "offensive speeches and other unseasonable disputation in point of religion, which tended to the disturbance of the public quiet of the colony, and were committed by him *against a publique proclamation sett forth to prohibite all such disputes*," was "fined five hundred weight of tobacco to the Lord of the Province, and to remaine in the Sheriff's custodie until he found sufficient sureties for his

good behaviour in those kinds in time to come." (See *Papers relating to the Early History of Maryland*, by Sebastian F. Streeter, Baltimore, 1876, p. 216.)

Another proof of Catholic toleration before 1649 is furnished by the answer to a petition presented to the Colonial Assembly in the afternoon of the 22d of March, 1642. "The Protestant Catholics," or Episcopalians, of St. Mary's complained of Mr. Thomas Gerard, a Roman Catholic, that he had taken away the key of their chapel and removed the books from it, and asked for redress. Mr. Gerard "was found guilty of misdemeanor, ordered to restore the books and key to the place from which he had taken them, to relinquish all title to them, or the house, and pay a fine of five hundred weight of tobacco towards the maintenance of the first minister that should arrive" (Streeter, p. 164).

Now, let us inquire about that "overwhelming Protestant preponderance in the Assembly" that passed the famous "Act" of the 2d of April, 1649. Mr. George Lynn-Lachlan Davis, who has carefully examined the question, says: "It can be proved by the records that of the fourteen [who were in the Assembly], eight (including Mr. Thornborough) were Roman Catholics, and six (with Mr. Browne) were Protestants. But this estimate does not render strict historical justice to the claim of the former. The

privy councillors were, all of them, as well as the Governor, the special representatives of the Roman Catholic proprietary, under *an express pledge imposed by him* shortly before the Assembly (as may be seen from the official oath) to do nothing at variance with the religious freedom of any believer in Christianity; and removable any moment, at his bidding. It would be fairer, therefore, to place the Governor and the four privy councillors on the same side as the six Roman Catholic burgesses. Giving Mr. Browne to the other side, we have eleven Roman Catholic against three Protestant votes." (The Day-star of American Freedom, ch. 12, p. 138, New York, 1855.)

In the following year (1650), Governor Stone, the Councillors Price, Vaughan and Hatton (all of whom were members when the "Toleration Act" was passed), all the Protestant burgesses then in the Assembly, and a number of the leading Protestants in the colony, signed an act, known as "the Protestant Declaration," in which they say: "We, the sayd lieutenant, council, burgess and other Protestant inhabitants above mentioned . . . . doe declare and certifie to all persons whom it may concern [Dr. Stearns, for instance], that according to an act of Assembly heer, and *several other strict injunctions and declarations* by his sayd lordship for that purpose made and provided, we doe heer enjoy all fitting and convenient freedome and liberty in the exercise of our religion,

under his lordship's government and interest; and that none of us are any ways troubled or molested, for or by reason thereof within his lordship's sayd province." "This declaration," says Col. Scharf, "proves that the religious toleration they enjoyed was not due alone to the act of 1649, but to the uniform policy of Lord Baltimore and his government" (History of Maryland by J. Thomas Scharf, vol. I., c. 7, p. 181, Baltimore, 1879).

This conclusion is confirmed by another Protestant historian, Mr. Irving Spence. "Never," he says, "was any government more indulgent to persons of all religious persuasions, than was that of Maryland, whilst the Roman Catholic Lords Barons of Baltimore controlled it" (Early History of the Presbyterian Church quoted by Scharf, p. 180). The same admission is made by still another Protestant historian, Grahame (quoted above), in the following passage, which we especially recommend to the Doctor's consideration: "It had been proclaimed from the very beginning by the proprietary [Lord Baltimore] that religious toleration should constitute one of the fundamental principles of the social union over which he presided; and the Assembly of the Province, composed chiefly of Roman Catholics, now [1649] proceeded by a memorable *Act concerning Religion* to interweave this noble principle into its legislative constitutions. It is a striking and

instructive spectacle to behold at this period the Puritans persecuting their Protestant brethren in New England; the Protestant Episcopalians inflicting similar rigor and injustice on the Puritans in Virginia; and the Catholics, against whom all others were combined, forming in Maryland a sanctuary, where Christians of every denomination might worship yet none might oppress, and where even Protestants sought refuge from Protestant intolerance" (History of the U. S. of North America, vol. 2, book 3, p. 21).

Here we stop. We have refuted the Doctor's two assertions, because he seemed to make them in earnest; but we cannot help thinking how droll it is to ignore the valuable Fund Publications of the Maryland Historical Society, and to fish out a little pamphlet by the Rev. B. F. Brown, and set up its authority against the unanimous testimony of so many respectable historians.

The Doctor quotes Janus, the anonymous libeller already mentioned, to show that the Popes in our own time have been opposed to every concession of religious toleration. But the authority of Janus is enough to discredit any statement whatever; and everybody knows that the Popes have only warned rulers against the infidel and lawless principles that were spreading like a cancer over the social body.

Finally, he piles up a mass of irrelevant matter—

letters written by some English noblemen, newspaper articles and other gossip—which he himself, on second thought, must consider entirely unworthy of notice.

CHAPTER XIX.

CHARGES OF RELIGIOUS PERSECUTION.

FOLLOWING in the wake of all inflammatory writers against the Catholic Church, it was natural to expect that Dr. Stearns's next move on the battle field of controversy would be in the direction of Religious Persecution.

That the Catholic Church maintains no principle of faith which tends to persecution for conscience sake, has been proved over and over again by many able Catholic writers, and amongst these we recommend Milner's Letters to a Prebendary, Let. IV, as being a refutation of charges similar to those brought forward by the "Examining Chaplain of Easton." Were we to enter upon a serious examination of the hackneyed charges of Religious Persecution repeated by Dr. Stearns against the Catholic Church, on the authority of the recognized enemies of her faith, we should naturally be led to retaliate, and prove from uncontrovertible sources how our Protestant brethren "should first cast the beam out of their own

eye," before clamoring "about the mote in the eye of their neighbor" (Matth. vii. 5). But this would be an odious task, calculated to excite ill feeling and animosity. We, therefore, dismiss the subject, both because the historical truth of facts can have escaped but few in this reading age, and because we would not, by even a just defence, bring upon ourselves the feelings of dissatisfaction, which every one must have felt against Dr. Stearns, in reading his prejudiced and inflammatory chapter.

CHAPTER XX.

THE SACRAMENTS.—BAPTISM: ITS NECESSITY.

THE Catechism of the Council of Trent (Part II. n. 5), speaking of the Sacraments of the New Law, says: "A Sacrament is a visible sign of an invisible grace, instituted for our justification." Explaining this definition, the same Catechism (n. 10) declares that, "A Sacrament is a thing subject to the senses, and possessing by divine institution at once the power of signifying sanctity and justice, and of imparting both to the receiver"—(rem esse sensibus subjectam, quae ex Dei institutione sanctitatis et justitiæ tum significandæ tum efficiendæ vim habet).

How many are the Sacraments of the new Law? Catholic faith teaches us that there are seven,

namely: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Orders, and Matrimony. To this statement made by the Archbishop, Dr. Stearns answers: "Whether all these are Sacraments, *in the sense above defined*, we shall see when we come to consider them severally. Meanwhile, I shall content myself with challenging the Archbishop to produce a single passage—only one—from the genuine writings of any of the Fathers, for the first thousand years after Christ, fixing the number of the Sacraments to *seven*. Peter Lombard, in the twelfth century, must be allowed that honor" (p. 297). Then he proceeds: "That Baptism and the Eucharist are *the* Sacraments of the Gospel, is clear from the language of St. Chrysostom (hom. in Johan. 85): '*came there out* blood and water . . . . out of *both* these (ἐξ ἀμφοτέρων ταύτων) the Church is constituted: those initiated into it are born by (διὰ) water, nourished by blood and flesh; in these, the mysteries (sacraments) have their source.'"

Of the meaning of these words we shall speak hereafter. Let us come at once to the point at issue. Did the Fathers who lived in the first ten centuries of Christianity, believe or not that Christ had instituted *seven* Sacraments in His Church for the sanctification of the faithful? Most assuredly they believed it, and taught it too in their works. The proof of this assertion shall be given in the fol-

lowing chapters, where we shall make evident, from the writings of those Fathers, that not only Baptism and the Eucharist, as Dr. Stearns grants us, but also Confirmation, Penance, Extreme Unction, Orders, and Matrimony are Sacraments.

The challenge of our Reverend opponent is thus sufficiently answered. For, this point once proved, it does not avail him a jot or a tittle if we do not produce, at his special request, a passage from the writings of the Fathers of the first ten centuries, "fixing the number of the Sacraments of the Church to seven." If we show that those Fathers have said that Confirmation, as well as Baptism and the Eucharist, is a true Sacrament in the sense above defined; if they teach the same doctrine with regard to Penance, Extreme Unction, Orders, and Matrimony; it takes only a little arithmetic, dear Doctor, to count up those Sacraments and find out that they make seven in all, and consequently we are perfectly authorized to assert that the Fathers of the first ten centuries of the Church believed and taught that there are seven Sacraments. If the Fathers did not take the trouble to count one, two, three, four, five, six, seven, they had no Reverend Doctor to challenge them to accomplish that difficult feat.

Now let us go back to the testimony from St. Chrysostom. We maintain that the words quoted do not justify Dr. Stearns's assertion, that "Baptism

and the Eucharist are *the* Sacraments of the Gospel." The holy Doctor certainly speaks of Baptism and the Eucharist as Sacraments; but he does not say that they are *the only* Sacraments of the New Law: —and surely to draw this inference from the words of the holy Father is a piece of very bad, if not very unfair logic. Moreover, we must remind our readers, that these two Sacraments are more frequently mentioned by the Fathers, because Baptism is the first Sacrament, indispensably necessary for admission to the other Sacraments, and the Holy Eucharist is the greatest Sacrament on account of Him, who is truly and substantially present therein.

But apart from the proof we mean to give, that each of the seven Sacraments was acknowledged and claimed as such by the holy Fathers who lived before the 10th century, we are able to offer to Dr. Stearns another evident demonstration of the same fact, thereby showing him that the doctrine of faith which we profess comes down to us from the Apostles. Here it is.—Nobody can deny that all the time before the so-called "Reformation" of the 16th century, beginning at least with the 12th century, all Christians believed in the seven Sacraments above mentioned. This is proved by the unanimous agreement of all writers of that period—by the profession of faith which the Waldenses had to make in abjuring their heresy, A.D.

1210—by the profession of faith made by the Greek Emperor Michael Paleologus in the second Ecumenical Council of Lyons, A.D. 1274—by the decree of the Council of Florence for the Armenians, A.D. 1445—by the rituals of the Latins, Greeks, and other Oriental sects—by the total failure, in fine, of the attempts made by the Protestants of the 16th and 17th centuries, to induce the Greeks to agree with them in the denial of the divine institution of the seven Sacraments.

Now this unquestionable fact of the belief of all Christians for four centuries in the seven above-named Sacraments, shows evidently that there *are* in reality *seven* Sacraments, and that this doctrine was taught by the Apostles. For the old maxim, by which Tertullian used to convict of error the heretics of his time, holds good in the present instance: "Quod apud multos unum invenitur, non est erratum, sed traditum" (De Præscript., c. 28).

Indeed, let us suppose, for argument's sake, that the Sacraments of the New Law were not seven in number. If, then, the entire Church believed and taught, at least for four centuries, that there were seven, you must necessarily come to the conclusion that for four centuries the Church did not teach revealed truth, but error, and that all the faithful were led astray by her erroneous teaching. Therefore, you must also admit that the Church had ceased

to be "the pillar and ground of truth," as the Apostle styles her (I. Tim. iii. 15)—that she had failed in spite of the pledged word of Christ, by which he promised that the gates of hell should not prevail against her. Those conclusions being evidently false, the supposition from which they logically follow must also be false; namely, that the Sacraments of the New Law are not seven in number.

Again, our doctrine is embraced as a revealed truth by the Greeks, who were separated from the Catholic Church in the 9th century; and by the Oriental sects which were severed from the same Church as long ago as the 4th century. Evidently they did not receive the doctrine of the seven Sacraments from the Catholic Church after their separation, but must have preserved it from the days anterior to their separation; and, therefore, in the 4th century, the Church of God believed that the Sacraments of the New Law are seven.

We think that we have said enough about the number of Sacraments, to satisfy any well disposed reader that our reply to the Doctor's challenge is conclusive.

We must next consider the subject of Baptism. Dr. Stearns acknowledges it to be a Sacrament; but he denies its necessity for infants in order that they be admitted into the kingdom of heaven. He is

shocked at this doctrine, exposed by the Archbishop, and pathetically calls it "the horrible teaching of the Roman Church, *dura mater infantum*" (p. 280). Verily, it is a "horrible teaching"—not that of the Church of Christ, who urges all to make sure of baptism as a means absolutely necessary for salvation—but that of those men who deprive innumerable souls of the eternal vision of God, by making the credulous believe that infants dying without baptism can enjoy heaven's eternal happiness, notwithstanding the express declaration of Christ: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven" (John iii. 15). Let such teachers of error read their condemnation in the following sentences of the early Fathers.

Tertullian (lib. De Bap. c. 12) says: "It is declared *that salvation cannot be the portion of any man without baptism*, chiefly on account of that memorable declaration of the Lord, who said: 'Unless a man be born again of water, he hath not life.'"

St. Augustine (lib. 3, De Orig. anim. c. 9) says: "If thou wilt be a Catholic, do not believe, or say, or teach, that infants who are carried off by death before baptism, can obtain the forgiveness of original sin." In his Epistle to St. Jerome (Epist. 166, al. 28, c. 7), the same Doctor says: "Whosoever says, that in Christ those children also shall obtain life, who depart this life without participa-

tion in His Sacrament (of Baptism), that man surely goes counter to the apostolic preaching, and condemns the whole Church, in which the faithful *run* and *make haste* with the infants who are to be baptized, precisely because they firmly believe that they can in no other possible manner obtain life in Christ."

Pope Innocent I. (inter Ep. Aug. 182, al. 93), answering a letter of the 2d Council of Milevis, by which he had been informed of the errors of the Pelagians, says: "That doctrine, however, which your fraternity asserts they (the Pelagians) teach, that even without the grace of Baptism, children can be crowned with the rewards of eternal life, is exceedingly foolish."

In this connection we must remark that Dr. Stearns's error with regard to Baptism is even greater than that of the Pelagians. His error is the same as that which was disseminated in the beginning of the 5th century by Vincentius Victor, a young man of Mauritania, against whom St. Augustine wrote his four books "De anima et ejus origine," A.D. 419. In the 3d book, chapter xiii., he says, just as if he were addressing our Rev. Doctor: "If thou wilt be a Catholic, do not believe, or say, or teach, that 'Some of those who have departed this life without the Baptism of Christ, do not for the time being enter the kingdom of heaven,

but go to paradise; that afterwards, however, in the resurrection of the dead, they also shall obtain the beatitude of the kingdom of heaven.' Not even the Pelagian heresy, which holds the opinion that infants do not contract original sin, has ventured so far as to grant them this privilege. Yet thou, although like a Catholic thou ownest that they are born in sin, nevertheless by an unaccountable innovation of a still more perverse opinion, assertest that without saving Baptism they are both absolved from this sin, and introduced into the kingdom of heaven. Nor dost thou reflect how thou errest in this matter far more grievously than Pelagius. For he, having a salutary fear of that saying of the Lord, according to which the unbaptized are not permitted to enter into the kingdom of heaven, does not dare to send thither those infants whom he believes to be free from every sin. But thou so far despisest that saying, 'Unless a man be born again of water and the holy Ghost, he cannot enter into the kingdom of heaven,' that in addition to *the error, by which thou darest to separate paradise from the kingdom of God,* thou dost not hesitate to promise to some of them, whom thou believest, like a Catholic, to be born in sin, even though they die without baptism, not only the remission of their sin, but also the kingdom of heaven; as if, by advocating the dogma of original sin against Pelagius, thou couldst so be

a true Catholic, when in reality, by attempting to destroy the Lord's decree concerning Baptism, thou art but a new heretic."

But Dr. Stearns argues to the contrary (p. 281), as follows: "Baptism is the Sacrament of our *birth* out of the kingdom of nature into the kingdom of grace; and this birth is a *spiritual* birth. But birth is not the beginning of life. There is life before birth in the spiritual as well as in the natural world. . . . . Birth—in other words, being born, *i. e.*, borne, *i. e.*, brought *forth*—is the introduction to a new phase of existence, new surroundings, new possibilities (so far as those surroundings are concerned) of development." It follows then—Dr. Stearns will allow us to set down the conclusion which he himself has clearly stated in his pamphlet —'Birth and New Birth,' 2d Edit. p. 18—that "the life may be in the unbaptized, and, therefore, (spiritually) *unborn* child, *must* be; . . . . . and as the life is in him, he may be born into paradise, like the penitent thief, *in articulo mortis*."

We answer, Baptism is not a new birth that *presupposes* supernatural life in him who is baptized, and places him where that life which is in him can be developed. It is no less "a new generation" than a new birth. In it, and by it, a man descending by physical law from the loins of Adam is made a new man. By it the stain of original sin

with which his soul was defiled as soon as it was united to his body, making him by nature before God a "child of wrath," is washed away, and so is every other sin he may have committed before its reception. By it he is begotten of God; a new and spiritual life is imparted to his soul, and a character is imprinted on it, which consecrates him in a special manner to God's service. Hence, Baptism is called by St. Paul (Tit. iii. 5) "the laver of *regeneration* and *renovation* of the Holy Ghost,"—(lavacrum regenerationis et renovationis Spiritus Sancti: King James' Trans. "*the washing of regeneration and renewing of the Holy Ghost*")—which few words are alone sufficient to show conclusively how preposterous is the opinion of Dr. Stearns on the subject of Christian Baptism.

The same conclusion is further corroborated by the following passages from the Fathers, which we subjoin by way of specimen. "Baptism," says St. Greg. Naz. (Orat. 40. n. 3), "is the putting off of the flesh, the following of the Spirit, the participation of the Word, the restoration of the primitive creation (of man), the deluge in which sin is destroyed, the communication of light, and the dispelling of darkness."

St. Cyril of Jerusalem (Cat. 20, Myst. 2, c. 4) says: "In the same instant you are both dead and

born, and that life-giving water has become for you at the same time your tomb and your mother."

St. Ambrose (De Sacr. l. 1, c. 4) says: "This is the transition . . . . . the transition from sin to life, from guilt to grace, from contamination to sanctification: whosoever passes through this fountain, does not die, but rises from the dead."

St. John Chrysostom (In Johan. hom. 26, al. 25) says: "What the matrix is to the fetus, that the water is to the faithful soul: for in the water it is fashioned and formed . . . . . But time is required for that which is formed in the womb: not so in the water, where in a single instant of time everything is completed."

St. Leo. M. (Serm. 5, in Nat. Dom.) said: "The origin of life which He [the Son of God] took in the womb of the Virgin, he placed in the baptismal font; He gave the water that which He gave His mother; for the power of the Most High and the overshadowing of the Holy Spirit, which caused Mary to bring forth the Saviour, the same caused the water to regenerate the believer."

But the Rev. "Examining Chaplain of the Diocese of Easton" has two objections against the Catholic doctrine, that Baptism is necessary for children in order that they be admitted into heaven and have life eternal. First.—"If Baptism," he says, "is necessary for all, how is it that the 'all' has an exception

in the case of adults, but no exception in the case of infants?" (p. 279.) Because, we answer, Christ our Lord, who has made Baptism necessary for all, has *also* promised remission of sins, and sanctifying grace to every one who loves Him with supernatural and perfect charity, which implies, in cases of impossibility, the desire of being baptized. "If any one love me," says Christ (John xiv. 23), "he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him." Now, it needs no demonstration to see that infants cannot fulfil these conditions, and that, therefore, the promise of our Lord, and the exception made with regard to the necessity of actual Baptism, when it cannot be received, have reference to adults only, and not at all to infants. Listen to St. Augustine, who will also explain to us, why the example of the good thief who was saved without baptism, has nothing to do with the case of infants. In his 4th book on Baptism he says (De Bapt. lib. 4, c. 25): "The Sacrament of Baptism is one thing, and conversion of heart another; but the salvation of man is effected by both: nor if one of these be wanting, must we therefore imagine that it follows that the other also must be absent; for the former can be in the infant without the latter, and the latter could be in the thief without the former, God supplying in the one and in the other, what would not

have been wanting through a fault of their will. When, however, *through a fault of the will* one of these is wanting, it involves man in guilt; and Baptism may be had where there is not conversion of heart [in the infant]: and conversion of heart can indeed be [in the adult] when Baptism has not been received; but when Baptism is rejected, it cannot—for you can by no means call it a conversion of the heart to God, when a sacrament of God is despised."

Second objection of our "Chaplain."—The teaching of the Catholic Church with regard to the Baptism of infants, "we are told," says Dr. Stearns (p. 280), "is in obedience to God's word. If so, the obedience doesn't go far enough, for 'God's Word' says expressly (Mark xvi. 16): 'He that believeth not, shall be damned.' The Roman Church, therefore, to be consistent, should 'consign' *all* infants, baptized as well as unbaptized, 'to the place of the reprobate,' as the Archbishop euphemistically terms it."

We answer, the Church *is* consistent. She does *not* "consign" *all* infants, baptized as well as unbaptized, to the place of the reprobate—hell, as Dr. Stearns prefers to call it. The Church teaches,—1. That *infants* who die *after Baptism*, go to heaven, because in baptism the stain of original sin was washed away, and they received the adoption of children of God and the right to the heavenly inherit-

ance, which they did not, because they could not, forfeit by actual sin.

2. That *unbaptized infants cannot go to heaven*, or enjoy the beatitude of the blessed, because they were not born again of water and the Holy Ghost, and "unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." But the Church does not "consign" them to the place of the reprobate; for, as the Archbishop justly remarks (p. 313), "all that the Church holds on this point, is, that unbaptized children are deprived of the beatific vision of God, which constitutes the essential happiness of the blessed. Now, between the supreme bliss of heaven and the torments of the reprobate, there is a very wide margin. . . . . There are some Catholic writers of distinction who even assert that unbaptized infants enjoy a certain degree of natural beatitude; that is, a happiness which is based on the natural knowledge and love of God."

3. The Church, faithful guardian of the Word of God, teaches that "He that believeth not, shall be damned" ("shall be condemned," *Cath. Transl.*) But this sentence of our Lord is meant for *adults*, who *can* make an act of faith, and to whom in the preceding verse (Mark xvi. 15), He had commissioned the Apostles to preach the gospel: it is by no means to be applied to *infants*, who *cannot* believe by an

act of faith. Moreover, even supposing that these words of our Lord could be applied to infants, it still remains true that those who are baptized would not be condemned; since they have received in Baptism, together with sanctifying grace, the supernatural virtues of faith, hope, and charity, infused into their souls by God, and therefore it cannot be said of them, absolutely and without limitation or distinction, that they have no faith. Again, St. Augustine, speaking of baptized children, says (Serm. 14. de verbis Apost. al. Serm. 294, n. 18): "Far be it from me to say 'children do not believe.' . . . Already in a preceding passage I contended, that he believes through another, who sinned through another." And on another occasion the same holy Doctor (Serm. 10. de verb. Apost. al. Serm. 176, n. 2) said: "Mother Church gives them (infants) the feet of others that they may come, the heart of others that they may believe, the tongue of others that they may confess (the faith)."

To sum up, in brief, the Church teaches that infants are conceived in original sin, and born spiritually dead with the death of sin; but by and in Baptism they are buried to sin, and rise to the new life of the children of God; and, therefore, if they die, can enter into the kingdom of heaven.

CHAPTER XXI.

CONFIRMATION.

In a short chapter of seven pages, the Archbishop proves to evidence from Scripture and Tradition, that Confirmation must be reckoned among the Sacraments of the New Law. For the benefit of our non-Catholic readers, we shall point out some of these proofs, after which it will not take us long to do away with the futile objections of the Rev. "Chaplain," and to call attention to his not less insignificant and silly remarks.

"This Sacrament," says the Archbishop, "is called *Confirmation*, because it *confirms*, or strengthens the soul by divine grace. Sometimes it is called the *laying on of hands*, because the Bishop imposes his hands on those whom he confirms. It is also known by the name of *Chrism*, because the forehead of the person confirmed is anointed with chrism in the form of a cross" (p. 320).

Do we find this rite mentioned in the Scriptures of the New Testament with the characteristics of a true Sacrament? To answer this question, we must examine whether it is there described as a rite *by* which sanctifying grace was given to perfect those who had been baptized: for, in that case, it is un-

doubtedly recorded as a true Sacrament, since it is described as a visible sign of invisible grace; and it must be understood to have been instituted by our Lord in His Church, since He alone could have been the author of a sign, conveying by itself and in virtue of its institution, grace of sanctification to the receiver.

Now, the *laying on of hands* is so described in the Acts of the Apostles; for it is written (Acts viii. 12–17): "When they [the Samaritans] had believed Philip preaching of the kingdom of God, in the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also: and being baptized he stuck close to Philip . . . . . Now when the Apostles who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John. Who when they were come, prayed for them, that they might receive the Holy Ghost. For he was not as yet come upon any of them: but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost." By the *laying on of hands*, therefore, as *by* and *through* a sign divinely appointed for the sanctification of the faithful, the grace of the Holy Ghost was given, in order to strengthen and perfect in holiness the faithful of Samaria.

This truth, clearly stated in the text just quoted, is even more evidently expressed in the words which follow: "And when Simon saw that *by* (*διὰ*) the imposition of the hands of the Apostles the Holy Ghost was given, he offered them money, saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost." These words leave no room for cavilling. Simon Magus knew that in the Church of Christ, by the visible sign of the laying on of the hands of those who had power, grace was given to the faithful, and he wanted to buy that power. In answer to his demand, St. Peter, not denying, but acknowledging that power, said (v. 20): "Keep thy money to thyself to perish with thee, because thou hast thought that *the gift of God* may be purchased with money."

Again, in 19th chapter of the same Acts, *the laying on of hands*, is described as a visible sign *by* which grace is given to those who are baptized. There we read (Acts xix. 5, 6) that the disciples at Ephesus "were baptized in the name of the Lord Jesus; and when Paul had imposed his hands upon them, the Holy Ghost came upon them, and they spoke with tongues and prophesied."

Moreover, St. Paul teaches us (Hebr. vi. 2) that "the laying on of hands" belongs to the doctrine of Christ. He says (we quote from the Protestant

translation of the Bible): "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation. . . . of the doctrine of baptisms and of laying on of hands." According to this testimony "the laying on of hands" was, therefore, instituted by our Lord in his Church,—for how could any other but Christ establish what belongs to "the principles of the doctrine of Christ;" and it was instituted to last as long as His Church will last, namely, "all days, even to the consummation of the world."

The argument from Scripture in favor of Confirmation as a Sacrament, is so clear and decisive, that no further proof is needed to convince the soul that is sincerely looking for the truth.

But, on the other hand, the Fathers of the Church from the earliest age bear witness to the faith of Catholics with regard to Confirmation. They mention it as the same rite which was administered by the Apostles; they speak of the chrism used in its administration; they say that it is a Sacrament; they compare it with Baptism and Holy Eucharist; they declare that divine grace is given by it to those who are baptized. Here are a few quotations from the Fathers.

Tertullian says (De Resurrect. carn. c. 8): "The flesh is overshadowed *by* the imposition of hands that the soul may be enlightened with the Spirit."

St. Cyprian, speaking of the imposition of hands by Peter and John, which, as we have seen, is related in the Acts viii. 14, writes (Ep. 73 ad. Jubaianum): "Which now also is done amongst us, that they who are baptized in the Church are presented to the Bishops of the Church, so that by our prayer and imposition of hands they may receive the Holy Ghost and be perfected with the seal of the Lord."

St. Cyril of Jerusalem says (Cat. Myst. 3): "As the bread of the Eucharist after the invocation of the Holy Ghost is no longer mere bread, but the body of Christ; so likewise this holy ointment, is no longer common ointment after the invocation, but the gift of Christ and of the Holy Ghost, being rendered efficient by the presence of His divinity . . . . When the body is anointed with the visible ointment, the soul is justified by the holy life-giving Spirit."

St. Augustine (contra Litt. Petil. l. 2, c. 104) says: "The Sacrament of chrism, which indeed, in the class of visible seals, is as sacred as baptism itself."

Theodoret (in Cant. Cant. c. 1, v. 2): "Under that visible appearance of ointment, they [the baptized] receive the invisible grace of the most holy Spirit."

What has Dr. Stearns been able to advance against these proofs? Not a single word from Holy

Writ; not a line from the Fathers; nothing, absolutely nothing, unless we would have to count as something one objection, which is remarkable for its insignificance, and is, besides, based on a false supposition; and a remark about a passage of the Catechism of the Council of Trent, hardly as sagacious as that objection.

In the first place, his objection is not only insignificant in itself, but is also based on a false supposition. For clearness sake the Doctor's argument may be proposed thus:—According to the Catholic doctrine, a Sacrament must have its "matter," as well as its "form." But Confirmation has no "matter"; for "chrism," which is said by Catholics to be the "matter" of Confirmation, cannot be acknowledged as such, since Tertullian is the first who mentions it. Therefore, Confirmation, having no "matter," is not a Sacrament.—Here are the very words with which he begins his chapter on Confirmation (p. 283).—"'Confirmation,' says the Archbishop, 'is a Sacrament.' If so, what is the 'matter' of it! For, says the *Catechism of the Council of Trent* (p. 139), 'every Sacrament consists of two things:' the 'matter,' and the 'form.' What, I say, is the 'matter' of Confirmation? The 'chrism,' *i. e.* 'ointment,' says the *Catechism* (p. 184); the 'chrism,' echoes the Archbishop. But, unfortunately for his case, the echo doesn't reach back to

the Apostolic age. The first writer who mentions the ointment, is Tertullian, who wrote at the end of the second and beginning of the third century. There is no hint of it in any earlier writer."

Now, we say, in the first place, that this objection is based on a false supposition. For the Doctor's argument starts from the supposition, that the "chrism," *i. e.*, the "ointment," is, according to *the Catholic doctrine*, "*the necessary* and *essential matter*" of confirmation, without which the Sacrament cannot exist:—this supposition is false. Were the Rev. Doctor but moderately conversant with our manuals of Catholic Theology, he would know very well that, although all Catholics *believe* as a doctrine of faith, so defined by the Church, that Confirmation conferred by the laying on of the Bishop's hands, unction and prayer, is a Sacrament; still, all Catholics *do not believe* that "ointment," *i. e.*, "chrism," is the *necessary and essential matter* of Confirmation. The Church has not defined *which* of the sensible signs used in Confirmation, *is the necessary and essential matter*. Hence, it follows that when Dr. Stearns objects against the Chrism used by Catholic Bishops in giving confirmation, and says that it cannot be the matter of the Sacrament, he does not attack *a doctrine of faith* defined by the Church, but an *opinion* commonly received among Catholic Theologians; his objection does not

concern the existence of the Sacrament of Confirmation.

Let us now examine the objection in itself, and let us see how our Rev. Doctor proves that the unction of chrism cannot be the matter of the Sacrament of Confirmation.

"The first writer," says Dr. Stearns (p. 284), "who mentions the ointment is Tertullian, who wrote at the end of the second and beginning of the third century." Suppose this statement to be correct—for we waive its incorrectness for the moment—suppose it to be correct; what then? Is not Tertullian one of the oldest among the Fathers? "He wrote," you say, "at the end of the second century." That is the same as to say, that he wrote in the same century in which St. John the Evangelist died, in the same century in which so many disciples of the Apostles lived, the echoes of their voices sounding full and loud through all the Church. And could not a great man who lived in that age, and that great man none other than Tertullian himself, with his vast erudition and towering intellect—could he not, we ask, alone be a sufficient witness of what the Apostles taught and the Church, according to their teaching, practised in giving Confirmation?

Now, does Tertullian say that the use of "chrism" was a novelty, a rite not used before? Does he not,

on the contrary, speak of the ointment and of the laying on of hands in Confirmation, in the very same way that he speaks of water in baptism, and of the body and blood of Christ under the species of bread and wine in Holy Eucharist? Does he not ascribe the grace of Confirmation to the "ointment"? And, if so, does it not at once follow that the Church in the second century, conformably to the doctrine of the Apostles and the institution of Christ, considered the anointing with chrism, as well as the laying on of hands, as the matter of Confirmation? Tertullian's testimony is, then, decisive in our favor. Here are his words:—"The flesh is washed, that the soul may be cleansed; the flesh is *anointed*, that the soul may be consecrated; the flesh is marked (signatur), that the soul may be fortified; the flesh is overshadowed *by the imposition of hands*, that the soul may be enlightened with the Spirit; the flesh is fed with the body and blood of Christ, that the soul may be nourished with God" (De Resur. carn. c. 8). And in another place he says: "The unction flows over the flesh, but it exercises its virtue on the Spirit, just as the spiritual effect of the bodily act of baptism, namely, that we are immersed in water, is that we are freed from our sins" (De Bapt. c. 7).

But that Tertullian was the *first* writer who mentioned the ointment, as Dr. Stearns asserts, seems also to be incorrect. For, not to speak of the pas-

sage of Theophilus (Lib. 1. ad Autol. c. 12.) where he says that the Christians are "anointed with the oil of God;" a very probable allusion to the "unction" of Confirmation is to be found in the Archbishop's quotation from St. Paul (II. Cor. i. 21): "He that confirmeth us with you in Christ, and that hath anointed us, is God; who also hath sealed us, and given the pledge of the Spirit in our hearts." With this text before us, it would be rash to make the sweeping assertion that Tertullian was the first to mention the ointment.

However, Dr. Stearns has an answer to that text. He thinks that "it is enough to reply to this, that if the *anointing* is literal, the *sealing* must be also; as when we *impress* a seal on wax, or on paper, and thereby make a permanent visible mark, which the Archbishop, I presume, will hardly maintain" (p. 284). Maintain *what?* That the *sealing is literal?* Of course he will, and of course he *does;* but not so as to subscribe to Dr. Stearns's extraordinary discovery that *literal* means the same thing as *permanently visible.* The Archbishop maintains that the *sealing is literal,* inasmuch as in Confirmation a "character," that is to say, a lasting spiritual sign, is impressed not indeed upon the body, but upon the soul. This is the Catholic teaching.

We might go on adding the testimony of many other Fathers who speak as Tertullian of the holy

chrism; but the quotations we have already given will satisfy all those, who are willing to embrace the truth with a ready heart. If any more were desired, we would recall to mind the words of the Council of Carthage, A.D. 255, which was held under St. Cyprian. In its synodic letter we read:—"It is necessary that he who is baptized should also be anointed, that having received the chrism, that is the unction, he may be the anointed of God and have in himself the grace of Christ." Again, the Council of Laodicea, about the year 363, says (can. 48): "The baptized ought, after baptism, to become partakers also of the heavenly chrism and of the kingdom of Christ."—And in the same century, St. Pacianus wrote (Serm. de bapt.): "By the laver sins are washed away, by chrism the Holy Spirit is infused."—These quotations clearly evince the doctrine of the Church in her earliest centuries, when even Protestants would not deny that she was the pure and uncorrupted Church of Christ.

We must now cast a glance at the Doctor's treatment of a passage of the Catechism of the Council of Trent. His words are as follows (p. 284): "The *Catechism of the Council of Trent* goes further back than the Archbishop, even to our Lord himself. 'The chrism,' it says (p. 185), 'is consecrated with solemn ceremonies, by the Bishop. That this solemn consecration is in accordance

with the instructions of our Lord, when at his last supper he committed to his Apostles the manner of making chrism [to wit, by mixing 'oil and balsam,' and 'solemnly consecrating them by Episcopal benediction,' *Catechism*, p. 185], we learn from Pope Fabian.'" Where did the Rev. Doctor read these words? Not, surely, in the Catechism; for there the sentence runs thus: "Quod autem ea sit hujus sacramenti materia [sc: chrisma], cum sancta Ecclesia et Concilia docuerunt, tum a sancto Dionysio et compluribus aliis gravissimis Patribus traditum est, in primisque a Fabiano Pontifice, qui Apostolos chrismatis confectionem a Domino accepisse nobisque reliquisse testatus est." Evidently, the Doctor's English does not square with this Latin. In the English version of the Catechism by Rev. J. Donovan, we have the following correct rendering: "That such [*i. e.*, chrism] is its matter the Church and her Councils have uniformly taught; and the same doctrine has been handed down to us by St. Denis, and by many other Fathers of authority too great to be questioned, particularly by Pope Fabian, who testifies that the Apostles received the composition of chrism from our Lord, and transmitted it to us."

We leave it to the judicious reader to compare this genuine text with the words quoted by the Doctor. Let him ask himself whether this is a case of garb-

ling, or rather of actual falsification. We on our part only ask, why the Doctor suppressed the declaration of the Catechism, that "the Church and her Councils, and many Fathers, have uniformly taught that chrism is the matter of confirmation," without saying, however, much less *defining*, that it is *the only essential matter* of the Sacrament.—Again, the Catechism says: "Pope Fabian testifies that the Apostles received the composition of chrism from our Lord." Why does the Doctor change this sentence, and make the Catechism say that Fabian attests the solemn consecration of chrism to be "in accordance with the instructions of our Lord, when *at his last supper* he committed to his Apostles the manner of making chrism"? Why, but to shape it for a purpose? Why, but to be able to get off this piece of jeering raillery? (p. 284.) "Of course, Pope Fabian was there, and heard our Lord give the instructions? Well, no! not quite that: there's a 'little space' between them; a matter of some two hundred and three years or so, between them; for Fabian was Pope from 236 to 250." —A worthy piece of sarcasm, and highly complimentary to the intelligence of his readers! As if we were so dull as to believe that a writer cannot relate what happened two hundred and many more years before his time, or cannot give evidence of a fact, when he has it from reliable sources or unbroken tradition.

Still, the letter of Pope Fabian is spurious. Yes,

we grant it. The Doctor may keep it. We have proved that "chrism" is the matter of Confirmation, from many authentic writings of the Fathers, to which the Catechism refers the student of theology.

But why did the Catechism cite the authority of that spurious letter? Because at the time of its publication, A.D. 1565, Pope Fabian's letter was considered genuine. The Doctor, therefore, is only making a gratuitous, though a very mischievous, assertion when he says: "All these pretended letters of the early Popes had been proved to be spurious before the publication of the *Catechism of the Council of Trent.*" This is false. Those letters were not proved to be spurious until *long after* the publication of the Catechism, and the credit of making the discovery is chiefly due to the erudition and researches of loyal sons of the Catholic Church. Cardinal de Cusa was among the first, in the 15th century, who *began to doubt* the authenticity of some documents published in the collection of the "Pseudo Isidore;" and it was only in the 18th century that the two Ballerinis, Catholic priests of Verona, at length proved a number of documents to be spurious, which even the Protestant Blondel had not hesitated to admit as genuine.

These are the facts in the case:—Pope Fabian's letter was proved to be spurious *long after* the publication of the Catechism. Yet the Doctor knows

better, and even goes so far as to assert that it was *forged*. But perhaps he mistook *forged* for *spurious*, just as a while ago he took *literal* to mean the same thing as *visible*. At any rate, we defy him to prove the forgery.

Doctor Stearns concludes his comments on the *falsified* passage of the Catechism thus: "The Catechism ought, therefore, to be ashamed of itself for attempting to father such ineffably silly stuff upon Pope Fabian, who was a man of sense, and, as the Catechism truly says, eminently distinguished by his sanctity, and by the glory of martyrdom." Does it look well for the guilty to reprimand the innocent?

CHAPTER XXII.

THE HOLY EUCHARIST.

When in the eleventh century Berengarius, Archdeacon of Poitiers, uttered the blasphemous words, re-echoed by Dr. Stearns, that the body and blood of our Lord are not truly and *substantially* in the Holy Eucharist, bread and wine still remaining bread and wine after the consecration, one of the greatest lights of the English [Catholic] Church, blessed Lanfranc, Archbishop of Canterbury, thus addressed him: "If

what you believe and set forth respecting the body of Christ is true, what is believed and set forth on the same subject by the Church all over the earth is false. For all who rejoice to be and to be called Christians, boast that in this Sacrament they receive the true flesh of Christ and His true blood, both derived from the Virgin. Ask all those who have received some knowledge of our Latin language and literature. Ask the Greeks, the Armenians, or any Christian men whatsoever of every nation. With one accord they testify that they hold this belief. Moreover, if the faith of the universal Church is false, either the Catholic Church never was, or it has perished. For nothing is more effective for the ruin of souls than pernicious error. But no Catholic will admit that the Church did not exist or that it has perished." (Lib. de Corp. et Sang. Dom. c. 22.)

We might address these very words to the theologian of Easton, allow their energy to settle the question with him, and so pass on to another subject. But for the greater glory of Him who is always present among us in the Sacrament of His love, we are willing to examine what the Rev. Doctor can oppose to the arguments of the Archbishop in favor of the Catholic doctrine of the real and substantial presence of the body and blood of Christ in the Holy Eucharist. The evidence of those arguments will shine forth the brighter when confronted with the objections.

The Archbishop first demonstrates the Real Presence from the words by which Christ promised it. They are recorded in St. John's Gospel, vi. 51, 52: "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give, is my flesh for the life of the world." In the Protestant version these last words are rendered: "and the bread that I will give is my flesh, which I will give for the life of the world." St. John's narrative continues (vs. 53–56): "The Jews, therefore, strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen, I say unto you: Unless you eat the flesh of the Son of Man, and drink His blood, ye shall not have (Prot. version, 'ye have no') life in you. He that (Prot. vers. 'whoso') eateth my flesh and drinketh my blood, hath life everlasting: and I will raise him up on the last day. For my flesh is meat indeed; and my blood is drink indeed."

Now are these words of our Lord to be taken in their obvious and natural sense? Does he speak of a *real* eating and drinking, by which his faithful will indeed receive *in their mouths* his very flesh and his very blood?

This is what Catholics believe, for those who were listening to these words could not and *did* not understand them otherwise; and if they had a different

meaning, our Lord would doubtless have explained it, and corrected the misapprehension of his hearers. That they *had to understand* his words to mean a *real and corporal* eating and drinking of His flesh and blood is manifest, because that was their proper meaning; and metaphorically, the expression *eating a person's flesh* had no other meaning but that of doing a grievous injury to him, especially by calumny; which sense His hearers could not have supposed to be intended by our Divine Saviour.

That our Lord's hearers *understood* his words to mean the *real and corporal* eating and drinking of His flesh and blood, is so clearly stated in the Gospel narrative, that it is granted by the author of "the faith of our Forefathers."

No demonstration is needed to show that our Lord *would have corrected* the misapprehension of his words, if his audience had made a mistake with regard to the corporal eating and drinking of His flesh and blood; and therefore it is evident that He *did* mean the real and corporal eating and drinking of His flesh and blood.

But, says our opponent (p. 287): "Our Lord *did correct* their misapprehension in this very discourse; and St. John, who recorded the misapprehension, has recorded also the correction of it."

Is it thus you read the Bible, Rev. Doctor? It is, indeed, an affecting spectacle to see our Saviour's

confirmation of the real and corporal eating and drinking of His flesh and blood, so understood by His hearers, distorted into a *correction* of the same meaning.

As soon as our Saviour had said "the bread that I will give, is my flesh for the life of the world," the Jews as St. John (v. 53) records, taking these words in their literal sense, "strove among themselves, saying: How can this man give us his flesh to eat?" Then our Lord, far from correcting their interpretation, presently confirmed it by the most emphatic affirmation (v. 54): "Then Jesus said to them: Amen, amen, I say unto you: Unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you." And He proceeds (v. 55–57) to inculcate the same truth by revealing the wonderful effects of that eating and drinking: "He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up at the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth (Protest. vers. '*dwelleth*') in me, and I in him."

But the correction of the misapprehension comes after, says Dr. Stearns, for we read in the Protestant version (vv. 60–63): "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself

that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

What blindness to take these words as a correction of the meaning of the real and corporal eating and drinking of our Lord's flesh and blood, when they are a fresh and most evident confirmation of it! Does not the Doctor see that our Lord does not say to the disciples who had murmured: There is no reason to take offence at my words. I do not mean that you have indeed to eat my flesh and drink my blood; but I mean that you have to believe in me and believe in my passion and death?—No, He does not say that, as any unprejudiced mind will allow; but He remarks instead: If now you are scandalized at my words and find it hard to believe that I will give you my flesh to eat and my blood to drink, what will you say and how much harder will it be for you to believe it, when you will see me ascend up to heaven; for if it is hard to believe that you can eat the flesh and drink the blood of a man whom you see and who is with you on earth, much harder will it be to believe, when he is no longer living on earth, but in heaven.—And still *this* you must believe; do not listen to natural and carnal considerations, for the flesh

profiteth nothing—but believe in my words and you shall find life in them, for "it is the spirit that quickeneth," and "the words that I speak unto you, they are spirit and they are life."

It is plain enough that the very words quoted by Dr. Stearns offer a fresh confirmation of the doctrine.

The Evangelist continues his narrative (vv. 67–69): "After this many of his disciples went back; and walked no more with him. Then Jesus said to the twelve: Will you also go away? and Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life." We Catholics repeat the words of the prince of the Apostles, and enlightened by faith from above, we believe the real presence of Christ in the blessed Sacrament of the Eucharist, and go to Him who has the words of eternal life.

On the eve of His passion, at His last supper, "Jesus took bread, and blessed and broke and gave to His disciples, and said: Take ye and eat. This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this, for this is my blood of the New Testament, which shall be shed for many unto the remission of sins." This account from St. Matthew (xxvi. 26–28) is also given by St. Mark (xiv. 22–25) and St. Luke (xxii. 14–20), as well as by St. Paul in his first Epistle to the Corinthians (xi. 23–25).

By the words just quoted, our Lord gave to His disciples, in fulfilment of the promise He had made to them, His body to eat and His blood to drink under the accidents (size, color, form, etc.) of bread and wine; for in what he gave to eat and drink, the disciples saw the same appearance of bread and wine which they had seen before, and they knew by the words of their divine Master that what seemed to be bread was really His body, and what seemed to be wine was really His blood.

This is the Catholic understanding of our Saviour's words; and in obedience to His subsequent command: "Do this for a commemoration of me" (Luke xxii. 19, I. Cor. xi. 25), the body and blood of our Divine Redeemer, in the Sacrament of the Holy Eucharist, are consecrated by those who have received the order of priesthood.

This Dr. Stearns is unwilling to accept, and he holds (p. 288) that our Lord gave His body and blood to His disciples figuratively, not in reality, for "our Lord took it for granted that His disciples being men of common sense, would not dream that He meant by *this is my body*, this is *transubstantiated into* my body."

So the Apostles, in order to be considered men of common sense, had to discontinue understanding words according to their real meaning! And when they heard from the lips of their Omnipotent Master,

whom they had seen change water into wine, and multiply the loaves and fishes, and show by innumerable wonders, His absolute dominion over all created things; when they heard, in fulfilment of the promise of giving them His flesh to eat, "This is my body," they had to understand, this is *not* my body, for it was only *bread* given as an image of His body, and *not* His body. In any other matter than religion such criticism would travel under the name of absurdity. Probe a little deeper, and you find that according to the Rev. Dr. Stearns, Christ, instead of speaking plainly to his disciples at the very moment of the institution of His Sacrament of love, would have used a figurative expression, which our separated brethren have endeavored to explain in no less than two hundred different ways.

But our Rev. opponent says: There are many metaphorical forms used in common language and in Holy Writ; why then cannot these words, "This is my body," be taken as a similar metaphorical expression, to mean, this is the figure, the representation of my body?

The reason is plain, because in the use of figurative language certain necessary rules, always observed among men and respected by the inspired writers, forbid us to take the words "This is my body" in a figurative sense.

These rules may be summed up thus: When

that which is mentioned is neither by its own nature, by custom, nor by previous warning taken figuratively as a sign of something else, it can not be understood in a figurative sense. On the other hand, when we speak of something which naturally or by common or private understanding is metaphorically taken as a sign, and when, over and above, we make others understand that *we speak of it figuratively*, then it must not be taken in its proper meaning but in a figurative sense, as the sign of another object.

Let us illustrate this rule for the Chaplain. In pointing out, for instance, a painting, a statue or an engraving, we say "This is Washington," and everybody understands that we mean "this is his image;" and that we cannot mean anything else, unless we are oddly pated. Likewise, when we say to somebody "take the cup and drink," we mean, and he understands us to mean, that he should drink, not the cup, but the liquid which it contains.

On the other hand, suppose that a man points to a morsel of bread and says to another, "This is Thomas Aquinas," meaning that St. Thomas gives us the wholesome food of his doctrine; no one would understand him, and he must have "a plentiful lack of wit" who should suppose that anybody could.

Now, applying this rule to our present subject: as bread is not by itself, nor was it by previous institution, a sign of Christ's body, the Apostles could not

take our Saviour's words, "This is my body" to mean in a figurative sense, "this is the *sign* of my body, the figure of my body," but they must necessarily have taken them in their proper sense, as meaning "This is *indeed* my body."

On the contrary, when St. Paul says, in the first Epistle to the Corinthians (xi. 27): "Drink the chalice" (or cup), everybody *must* understand that he speaks of drinking the contents of the drinking vessel, not the vessel itself; for such an expression has been used and understood in that sense from the time when men first began to use drinking vessels.

Again, when we read in the Apocalypse (i. 20) "the seven candlesticks are the seven Churches," every man who has a spark of reason or "the twentieth part of one poor scruple" of common sense, *must* understand that the candlesticks are the symbols of the seven Churches; for there in the same chapter it is said that "the Son of man," Christ, was giving St. John the *explanation* (mark that) of the vision of the seven candlesticks, and that St. John had to write to the seven Churches, which, in a vision, were represented as seven candlesticks, the revelations of the Lord. "I was in the spirit on the Lord's day," says St. John (Apoc. i. 10), "and heard behind me a great voice as of a trumpet, saying: What thou seest, write in a book; and send to the seven Churches which are in Asia, to Ephesus, and

to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. And I turned to see the voice that spoke with me; and being turned, I saw seven golden candlesticks. And in the midst of the seven golden candlesticks, one like to the Son of man . . . . . and He had in His right hand seven stars . . . . . (vv. 17–20); and when I had seen Him, I fell at His feet as dead. And He laid his right hand upon me, saying: Fear not, I am the first and the last, and alive and was dead; and behold I am living for ever and ever, and have the keys of death and of hell. Write, therefore, the things which thou hast seen, and which are, and which must be done hereafter. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks: the seven stars are the angels of the seven Churches; and the seven candlesticks are the seven Churches."

But our Rev. opponent has another objection against the doctrine of the real presence of our Lord in the Blessed Eucharist; and he draws his objection—strange to say—from the words of a celebrated Catholic preacher, the famous Dominican Friar, Lacordaire. He said in one of his Conferences: "What have you seen in that which you call a body? Certain properties—size, weight, color, form; but the substance, that which is underneath, I tell you that you have not seen it, ... and yet you believe in the existence of

bodies, you believe in it firmly, and you do well, because in the phenomena you have sufficient reason for so doing."

Now, says Dr. Stearns, taking these words as my guide, I infer that "When we see on the altar, ... after the consecration of the elements, exactly what we saw before—neither more nor less—to wit, the phenomena, *i. e.* accidents—size, color, form—of the bodies, bread and wine, the sight of these accidents of the bodies is 'our sufficient reason' for 'believing firmly' in the substance of these bodies; not in the substance of some other body or bodies, that has taken their place" (p. 299).

What our Doctor says would be an excellent argument, if it were only true, and not at variance with all the rules of logic. He had neglected to observe that Father Lacordaire was speaking of what takes place *in the natural order*, when we perceive the existence of bodies according to *natural* laws, and by the *sole light of natural* reason. Hence his words cannot be applied to the mystery of the Holy Eucharist, where by *supernatural* action the almighty power of God *has converted* the substance of bread and wine into the body and blood of Christ, without changing the accidents of bread and wine. This conversion *we know*, not by the light of reason, but by *divine revelation*. No doubt, the accidents of bodies perceived by the senses are the *natural* signs

of the substance which, according *to natural laws*, underlies them; therefore, when after the words of consecration we see on the altar the same accidents of bread and wine as before, we say that there, under those accidents, according to *natural law*, there should be the substance of bread and wine; but *we believe* that that substance is no longer there, and that it has been converted into the body and blood of Christ, *on the authority* of *the revelation* made to us by our Lord when he said: "This is my body; this is my blood."

Thus it is that in the Holy Eucharist, the mystery of truth, there is no deception; for the senses truly perceive the only thing which they are capable of perceiving, the only thing which is capable of being perceived, that is the accidents of size, weight, color and the like; and the understanding, by faith in the words of Christ, is prevented from being deceived by judging that underneath the accidents of bread and wine there is still the substance of bread and wine.

After this explanation every one can see what a yeasty foam there is about the remark which Dr. Stearns makes in this connection, that "the Roman doctrine of transubstantiation strikes at the foundation of all confidence in the value of human testimony" (p. 299).

Does he admit that the doctrine of miracles strikes at the foundation of natural laws? that the doctrine of revelation of supernatural truths strikes at the

foundation of natural knowledge by the light of reason? If not, why does he deny that we can know by revelation that God in His power has converted the substance of bread and wine, which was naturally required under the accidents, into the substance of the body and blood of Christ?

But his purse is not yet empty, nor his golden words all spent. "Will the Archbishop say," he replies, "we are to believe in the substance beneath the accidents, except where Jesus Christ (as in the case before us by saying, 'This is my body; this is my blood') has told us not to believe in it? I answer, that is the very point in dispute, whether He *has* so told us in so saying" (p. 300).

It is a comfort for us to be able to agree with him in this particular instance; but he must acknowledge that here "he is hoist by his own petard," and by these very words declares as out of place and puerile his powerful (!) argument drawn from Fr. Lacordaire.

Yes, the point in dispute is precisely whether Christ our Lord has told us or not of the transubstantiation of the bread and wine into his body and blood at the moment of the consecration of the Holy Eucharist; and this point our Most Rev. Archbishop made good in his book, and this same point we have defended in this chapter against the assertions of the Reverend "Chaplain" of Easton.

This point will be confirmed by examining the doctrine of the Holy Fathers on the subject. The Archbishop quoted six of them, referring the reader to the work, "Faith of Catholics," vol. ii., where the writings from which passages have been taken can be found.

Dr. Stearns finds fault with this conduct. He was not acquainted with those quotations; and yet they are not seldom used by Catholic theologians. The work was "not accessible to him;" yet the work has gone through several editions, and is by no means a stranger to Protestant writers. He could only verify the passages of Ignatius and Justin; and for the others he has "no means of testing." We can assure him that they are exactly quoted, and unfortunately for him, are to be found in Origen, hom. 18 in Jerem. n. 13; St. Cyril of Jerusalem, Catech. Myst. 4 nn. 1, 2; St. John Chrysostom, hom. 82 in Matth. n. 4; St. Augustine, Serm. 227 ad Infantes, de Sacramentis, in die Pasch. n. 1.

Now what else has our Doctor to object to the quotations of the Archbishop? With regard to St. Ignatius martyr, he acknowledges that the words are "correctly quoted," and he grants that the Holy Martyr affirms "the Eucharist to be the flesh of our Saviour Jesus Christ;" but he finds that St. Ignatius does not say "whether literally or figuratively."

Wise and profound observation! When we say: This is a silver dollar, we do not say whether it is really a silver dollar, or a piece of lead, having somewhat the shape of a silver dollar! Any one who has not lost faith in human kind, believes that an honest man who says without explanation, 'This is a silver dollar,' means that what he points out not only has the shape of it, but is in reality a silver dollar:—and when St. Ignatius said "the Eucharist is the flesh of Jesus Christ," he meant that it was truly and substantially his flesh, not the image of it.

Of Origen who says that Christ gives us his own body, and vouchsafes to us his own blood; of St. Augustine who affirms that the bread which you see on the altar, after being sanctified by the word of God, is the body of Christ, that the chalice, after being sanctified by the word of God, is the blood of Christ: our Rev. adversary holds that they do not teach transubstantiation. Why? Because they tell us that we have to understand the body and blood *figuratively* not literally. Though their words do not bear out this meaning, still, he contends, that they must have this sense; for Origen in another Homily (in Lev. 7) remarked, that "if according to the letter you follow this saying (sequaris hoc ipsum quod dictum est), '*except you eat my flesh and drink my blood*,' that letter killeth;" and St. Augustine in the third book of his Treatise *de Doctrina Christiana*, ch. 16th,

admonishes us: "nisi manducaveritis, inquit, carnem Filii hominis et sanguinem biberitis, non habebitis vitam in vobis. Facinus vel flagitium videtur jubere: figura est ergo;" *i. e.*, "He seems to command what is criminal or disgraceful; therefore it is a figure." O Doctor! you are mistaken: Origen and St. Augustine *do not say* that the words body and blood are to be understood in a figurative sense, but *only say* that the manner of eating and drinking the flesh and blood of Christ is not to be understood as if we should eat the flesh of Christ by cutting his body to pieces, and drink his blood by spilling it out of his veins. If the words of our Lord be understood in *this* sense, "the letter killeth," for then they would command what is criminal—"facinus vel flagitium videntur jubere."

But if the Archbishop, continues Dr. Stearns (p. 292), deals fairly with some texts, "The passage from Justin, martyr, is outrageously garbled." This is a very serious charge. How is it substantiated? In this passage as given by the Archbishop, some words are left out. Do they change in the least the meaning of the text, with regard to the real presence of our Lord in the Blessed Eucharist? No. What then prevents them from being omitted?

There is no garbling of the text found in the Archbishop's quotation. To show this to evidence, we will waive all incidental questions with regard to

the translation of the passage, and will take it as given in the "Faith of our Forefathers."—It would be very unkind in the Doctor not to accept so capable a witness as Mr. Stearns. He informs us that the words are taken from the first Apology, ch. 86, whereas they are found in ch. 66—but we shall not quarrel about trifles.

"We receive not," says St. Justin, "these elements as common bread or common drink. But even as Jesus Christ our Saviour, being made flesh by the word of God, had both flesh and blood for our salvation, even so we are taught, that the food which is blessed by the prayer of the word which came from Him, by the conversion of which our blood and flesh are nourished, is the flesh and blood of that Jesus who was made flesh."

Now the meaning of these words, if they have any meaning whatever, is that *as* Christ has in reality flesh and blood, *so* the flesh and blood of Christ *is* in reality in the Holy Eucharist:—*as* the Word of God by his omnipotent power took to himself flesh and blood, *so* the omnipotent word of Jesus changes bread and wine into his flesh and blood.

The incidental clause "by the conversion of which (food) our blood and flesh are nourished" does not, and could not change the meaning; for these words either refer to the common bread and wine as they are before the consecration, or to the Holy Eucharist. If

they indicate common bread and wine, the meaning of St. Justin's sentence is that by them, converted into our flesh and blood, we are nourished; but these merely present a physiological truth, which we readily admit, and which, withal, has nothing to do with the reality of the flesh and blood of Christ in the Eucharist. If, however, we suppose St. Justin to speak of the Holy Eucharist when he says: "by the conversion of this food our blood and flesh are nourished," you fare no better, since it cannot be inferred that besides the accidents of bread and wine, the substance remains in the Holy Eucharist. For the accidents of bread and wine are not mere appearances, but realities, which remain in the Holy Eucharist, after the consecration of bread and wine, when the substance of these bodies no more exists beneath their accidents. Now, these accidents undergo alterations and changes by the action of physical causes upon them; and when they are altered as those of bread and wine would be, the body and blood of Christ are no longer under them, and they can by conversion nourish our blood and flesh; that being done either by the new substance which is produced under the altered accidents, or by the accidents themselves, which by the power of God would in that case act as a substance. When our Rev. Doctor with his usual magisterial tone says: "Accidents can't nourish substances," he shows once more his shallow knowl-

edge of philosophy, and we refer him to St. Thomas Aquinas' Summa, 3, p. quaest. 77 aa. 5 and 6, where he will find a great deal to learn on the subject.

But even granting that "accidents can't nourish substances," it does not follow that since our body can be nourished by the Holy Eucharist, therefore the substance of bread and wine is in it; for, as we have explained, it can be said, that under the altered accidents of bread and wine, when Christ's body and blood are no more, by the almighty power of God, there is formed a new substance by which we are nourished.

The Archbishop quoted, among others, St. Cyril of Jerusalem, whose words are: "He, Himself having declared, *this is my body*, who shall dare to doubt henceforward? And He having said, *this is my blood*, who shall ever doubt, saying: this is not his blood! He once at Cana turned water into wine, which is akin to blood: and is He undeserving of belief when He turned wine into blood?" (Catech. Mystag. 4). What will our Rev. disputant say to this evidence? Could it be plainer or more conclusive?

Observe how he covers up his inglorious retreat: "The question is *how* He turns wine into blood." What does he mean? He means to say that when St. Cyril tells us that we must believe the wine to be changed into the blood of Christ, he wants us to understand that we must not believe it.

"Does He (Christ) turn wine into blood," says Dr. Stearns, "in the same way as He turned water into wine? Clearly not; for He turned the water into something that did not before exist, but He turns the wine into that which is already existing, and has been for eighteen hundred years; and even Omnipotence cannot do that, *literally*." Why, pray? "For that would be to make wine of the present century's vintage eighteen hundred years old *without lapse of time*" (p. 296).

Risum teneatis amici? The Rev. gentleman must have been dreaming when he drew that conclusion. His wit is somewhat weak for want of healthful exercise. When, by the words of Christ, the priest consecrates wine of the present century's vintage, it does not become eighteen hundred years old without lapse of time; but it ceases to be, being turned into the blood of Christ as it is now in His glorified body in heaven. The conversion of the bread into the body of Christ is also wrought by the words of consecration; and thus it is that in the Holy Eucharist under the appearances of bread and wine, there is truly and substantially present the same Christ our Lord who is in heaven. This is what the Catholic faith teaches us, and what St. Cyril clearly stated in the text quoted above.

But Dr. Stearns is not yet satisfied. He tries his polemical skill again, by exhibiting another

passage from St. Cyril, against our interpretation of the Saint's doctrine. He did not read that passage in the original (did he read all the others?); but he found it quoted by the Archbishop, and by Browne on the Articles, and "since the two agree, substantially, he can rely upon it as being accurately quoted" (ib.) Well, what does St. Cyril say? We have already quoted it, but a repetition will do no harm: "As the bread of the Eucharist, after the invocation of the Holy Ghost, is no longer mere bread, but the body of Christ; so likewise this holy ointment (Chrism in Confirmation) is no longer common ointment after the invocation, but the gift of Christ and the Holy Ghost, being rendered efficient by this divinity."

From these words Dr. Stearns infers: "From this it is clear that, unless St. Cyril held the *ointment* to be *transubstantiated* (which, I presume, the Archbishop will not claim), he did not hold the bread to be transubstantiated either."

Poor logic again! Our students of the first year of philosophy would not disgrace themselves by drawing such a conclusion. It is evident that, in order to compare the Chrism for Confirmation with the bread for the consecration of the Holy Eucharist, it is not necessary that the ointment should be transubstantiated as the bread is; but it is enough that it should become the gift of Christ, a true

Sacrament, imparting grace to the receiver, as the Holy Eucharist does. This is why St. Cyril compares the ointment to the bread. He says "only this and nothing more."

And now that the Rev. gentleman stands convicted of doing violence to logic and common sense, let us return to the first text of St. Cyril and give the Doctor something to meditate upon. In the same 4th Catechetical Instruction already referred to, the Saint goes on to explain the dogma of Transubstantiation, and furnishes this reflection: "Wherefore with the fullest assurance let us partake as of the body and blood of Christ, for in the form (ἐν τύπῳ) of bread is given to thee His body, and in the form of wine, His blood . . . . . Judge not the matter according to the taste, but according to faith be assured without misgiving, that thou hast been vouchsafed the Body and Blood of Christ . . . . and being fully persuaded that *what seems bread is not bread*, though bread to the taste, but the body of Christ; and *what seems wine is not wine*, though the taste will have it so, but the Blood of Christ."

To the crushing evidence of this passage we can add nothing.

There remains one more Father quoted by the Archbishop, and we shall see how fairly he has been dealt with.

St. Chrysostom says: "He (Christ) delivers to thee in things perceptible to the senses, the things to be apprehended by the understanding. How many nowadays say: Would that we could look upon His (Jesus) form, His raiment, His shoes. Lo! thou seest Him, touchest Him, eatest Him."

It is no child's play to throw enough dust into the reader's eyes, to prevent him from seeing the Catholic faith evidently stated in the above. But Dr. Stearns endeavors to do his best. This is the way he does it: "How," asks Dr. Stearns, "do we, according to St. Chrysostom, see Him, touch Him, eat Him? By the 'understanding,' as contradistinguished from the 'senses.' The 'things to be apprehended by the understanding,' are the body and blood of our Lord; and these, St. Chrysostom says, are 'delivered' to us 'in things perceptible to the senses'" (p. 295). Thus far the gloss is above suspicion, for, as the Saint says, it is not by the senses, but by the understanding enlightened by faith, that we perceive the body and blood of our Lord in the Holy Eucharist. But the lustre of truth disappears as the comment grows apace.

Instead of saying that these things perceptible to the senses, in which the body and blood of our Lord are delivered to us, are nothing else but the *accidents* of bread and wine, as is evident from the text of St. Chrysostom; he says that they are bread and wine.

This shows pretty adroit manipulation, but logic suffers wofully. Any one who reads with any degree of attention cannot fail to discover the artifice; and he will be more and more convinced that a false meaning has been given to the words of the Golden-mouthed Orator by reading those which follow them (Hom. 82, in Matth. n. 4): " . . . . Neither was it enough for Him to become man, nor be scourged and slain, but He also commingles Himself with us, and not by faith only, but also in very deed does He make us His body. . . . What shepherd feeds the sheep with his own limbs? and why name a shepherd? There are often mothers, who, after the pains of labor, consign their children to other nurses; but He suffered not this, but Himself feeds us with His own blood."

To make his readers believe that the glorious Patriarch of Constantinople did not teach what Catholics hold, our champion of scrupulous exactness in quoting texts has recourse to another unworthy trick, far worse than the previous. He quotes from St. Chrysostom's Homilies on St. John (Hom. 47, n. 2), as follows: "He (Christ) tries to remove their difficulties in another way, as follows: 'It is the spirit that quickeneth, the flesh profiteth nothing:' that is to say, you ought to interpret my words in a spiritual sense; he who understands them carnally is profited nothing. To interpret carnally is to take a proposition in its

bare literal meaning, and allow no other [which is just what the Archbishop does]. But we should not judge of mysteries in this way; but examine them with the inward eye: *i. e.* understand them spiritually" (p. 295).

The Doctor here exhibits another remarkable specimen of garbling of texts. Just think of it. Between the first period of the quotation and what follows it, there are twenty-two lines of the homily wanting. And what is omitted, think you? Nothing less than the most explicit declaration of the real presence of our Lord in the Eucharist: for the Holy Doctor explaining there these words of Christ, "*verba quae ego locutus sum vobis, spiritus et vita sunt;*" *i. e.*, "the words that I have spoken to you are spirit and life," says: "That is, they are divine and spiritual, they have nothing carnal, no physical dependence: they are free from all such necessity and above the laws of nature: but they have another and unusual sense. For just as in this place, He said *spirit*, instead of spiritual things; so also when He said *flesh*, He did not mean carnal things; but the *hearing carnally*, at the same time alluding to the hearers, because they always desired carnal things, whereas they ought to have sought after things spiritual. For if any one will receive this carnally, he gains nothing. What then? Is His flesh then not flesh? *Certainly it is.* How then did He say, *the flesh profiteth no-*

thing? He says it not of His flesh—God forbid—but of those who understand His word carnally."

Then begins the other part of the quotation, so triumphantly ushered in by the Easton Theologian. But even what he does deign to give must not be allowed to pass unchallenged; for it is not rendered accurately and is shortened to suit the purpose. We subjoin the text, in which the reader will find a new confirmation of the Catholic doctrine. "But what is it to understand carnally? Simply to look at the objects placed before us, and beyond that to present nothing further to our mind. [For, γαρ] this is [understanding] carnally. But we must not thus judge outward appearances, but penetrate all the mysteries with the eyes of the mind. For this is [understanding] spiritually. *For*, he that eateth not His flesh and drinketh not His blood, hath not life in him:—how then does the flesh avail nothing, without which it is not possible to live? Do you not see that the words 'the flesh availeth nothing,' are not spoken concerning His flesh, but concerning the carnal mode of understanding?"

However we may charitably suppose that Dr. Stearns was not guilty of garbling the text himself, because he took the quotation at second hand. Perhaps from the same source he has taken those other words, which he attributes to St. John Chrysostom, but which the most lynx-eyed searcher

would fail to discover either in the 25th homily on St. John (quoted by Dr. Stearns) or in the other homilies of the same Holy Father on the 3d chapter of St. John's Gospel. "As in baptism, the spiritual power of regeneration is given to the material water; so also the immaterial [incorporeal] gift of the body and blood of Christ is not received by any sensible corporal action but by the spiritual discernment of our faith and of our hearts and minds." But even though those words were proved as genuine as any that ever fell from the lips of the "Golden Mouth," there would be no trouble in showing that they mean what St. Chrysostom often says, namely, that *by our senses* we cannot perceive the gift of the body and blood of Christ, which we receive in the Blessed Eucharist.

From the writings of this most celebrated defender of the faith we cannot help culling a beautiful passage (De Sacerd. lib. 3, n. 4). "When you behold the Lord immolated and lying there and the priest engaged in the sacrifice and pouring forth prayers, and all of you are red with that precious blood, do you think that you are still among men and on earth? or do you not rather think that you have been translated to heaven and that with all carnal thought far removed, you gaze around with pure soul and mind on the things of heaven? O miracle! O benignity of God! He who sits with the Father above, that hour

is held in the hands of all, and gives Himself to be embraced and received by those who desire it."

There would be no end to this chapter if we were to add further to the testimonies of the holy Patriarch of Constantinople and the other Fathers. A few words from St. Ambrose (de Myst. c. 9, n. 53) must close the series. For further information on the subject Doctor Stearns might refer to works on Dogmatic and Polemic Catholic Theology, such, for instance, as Card. Franzelin, de Eucharistia; Schwetz, Theol. Dogm. Cath.; Hurter, Theol. Dogm. compend. t. 3, and our books "de Re Sacramentaria."

The passage from St. Ambrose runs thus: "That which we make [Hoc quod conficimus] is the body from the Virgin: why seek ye here the order of nature in the body of Christ, since the Lord Jesus has been brought forth by the Virgin outside the order of nature (praeter naturam)? Verily it is the flesh of Christ, which was crucified and buried; of a truth, then, it is the sacrament of His flesh."

One word about the faith of the Greek Schismatic Church, the Nestorians, Eutychians, and all Oriental sects separated from the See of Rome;—then we have done. The Archbishop said that they all believe in the real presence of Christ in the Sacrament. This statement his reviewer denies, as far as the Greek Schismatics are concerned; for it is reported, he says (p. 297), that in a conversation with the Bishop of

Ely (Harold Browne), Fr. Meyrick and others, the Schismatic Archbishop of Syra said: "My *individual* opinion is, that the bread remains bread in the mouth, and the wine remains wine in the mouth; but that at the same time as we receive them, we receive the whole body of Christ. Others have taken up the opinions of the Latin Church, and rolled them into our Church. The question is not authoritatively settled."

But even supposing that these were the very words of the Schismatic Prelate, they tell against Dr. Stearns with powerful effect. For they mean: 1. That he, as *an individual* opinion, held the body of Christ to be truly and substantially received with the bread and wine unchanged; which is no doubt an heretical error, but at the same time quite different from the heresy advocated by his cis-Atlantic admirer, who maintains that the words of Christ, "This is my body, this is my blood," should be taken "figuratively." 2. That the *individual* opinion of the Archbishop of Syra was opposed to that of the other Prelates, who, with regard to the Holy Eucharist, followed the teaching of the Catholic Church.

It is, however, of very little advantage to know what one functionary of the modern Schismatic Church may hold, as his *individual* opinion, against the others. That this body, as well as the Oriental sects, believe, in the real presence of the body and

blood of Christ in the Holy Eucharist, is admitted by all scholars, and Protestants are very well acquainted with the fact; for, to give one instance among many, in the year 1684, the Protestants inquired of Simeon, the Metropolitan of Dyrrachium, what was the belief of the Greek Church with regard to the Eucharist. Simeon gave, amongst other statements, the answer which is found in Emmanuel Schelstrate, who first published these replies from the autograph, vol. 2, of the Acts of the Oriental Church, p. 656: "In the sacred Liturgy, when the priest makes out of the bread and wine the body and blood of our Lord and Saviour Jesus Christ, the bread is changed into the body and the wine into the blood of Christ, and from one the substance is changed into another, that of the venerated body and blood, only the exterior appearance of bread and wine remaining with the accidents: and the God-man Jesus Christ, as he sits at the right hand of His eternal Father, is truly believed and adored."

The same Simeon testifies, moreover, that each of the points of faith, so opposed to the errors of Luther and Calvin, mentioned by him, is believed by the Eastern Bishops, monks, and all the people, and that he knows this by long experience.

CHAPTER XXIII.

COMMUNION UNDER ONE KIND.

After some introductory remarks, which we shall more conveniently notice later on, Doctor Stearns employs two pages in proving, against the statement made by the Archbishop, that Luther, in his "*Formula Missae*," did not advocate Communion under one kind. We will not deny it.

Apart from those two pages, we can find little, very little, to the point. Strengthening himself with the supposition that Communion under both species was enjoined by our Lord upon all his followers, when he said, "Drink ye all of this" (Matth. xxvi. 27), the Doctor valiantly fights through two more pages against the reasons, alleged, as he says, by the Archbishop, "in palliation of his and his Church's disobedience to the plain command of Christ" (p. 304). The Doctor's castle is therefore built on that supposition: take away the supposition, and the castle tumbles to the ground.

That supposition is false. In those words of the Lord, "Drink ye all of this," no command was given to all the faithful to receive Communion under both species, to wit, of bread and wine. Those words,

uttered by our Lord at the last supper, were addressed to the Apostles *alone*, who were at table with their divine Master.

This fact, too evident from the Gospel to be denied, is acknowledged by the unwary Doctor when he remarks, "Our Lord said to the *eleven* (or to the twelve, if Judas was present), 'Drink ye all of this'" (p. 301). The natural inference is, that those words, being addressed to the Apostles, and not to all the followers of Christ, do not convey to all the latter the command of receiving under both species. But this theologian does not accept natural inferences; he must defend a cause, and that necessarily forces him into *special pleading:* therefore he takes the lawyer's commodious method of adapting the inferences to the cause, and letting the premises plead their own inferences as best they can. His inference, therefore, must without rhyme or reason be, that those words impose the law on *all* the followers of Christ. Such logic is hardly tolerated by our countrymen, even in the defence of a criminal.

Perhaps the Chaplain thought to justify his conclusion by what he immediately subjoins (p. 301). "The Archbishop's objection that this was said 'not to the people at large, but only to the Apostles,' is answered, *as he well knows*, by his admission that 'even the clergy of every rank, including the Pope, receive only of the consecrated bread, unless when

they celebrate Mass.'" He has acquired such confirmed habits of turning against the gentle Archbishop with a significant wink to the audience, that it is not always easy to see what he means, though the 'wink and the nod' are always unmistakably enacted to the life. Does he mean to say, that the Archbishop cannot maintain that those words did not concern the people at large, but only the Apostles; and cannot maintain it, because the cup is denied even to the clergy, who, as the successors of the Apostles, ought, according to that interpretation, to receive the cup? If this is the bearing of the remark, and indeed it could have no other that would be to the purpose, we must plainly say that his conclusion is utterly unwarranted. Even supposing that the words "Drink ye all of this," had been spoken by our Lord to the Apostles, not merely as an invitation or even an injunction that they should all drink of the same cup on that particular occasion, but as a positive command given for the future, over and above; and supposing further that the command extends to all those who were to succeed the Apostles in the priesthood and in their turn consecrate Christ's body and blood, even as Christ commanded on the same occasion;—supposing all this as the Doctor seems to suppose it, the natural inference again is, that *all priests, when celebrating Mass*, have to drink the blood of our Lord, *as they do*;—but it does not follow that they

must drink it *when they do not* celebrate Mass;—and *a fortiori* does it not follow, that *all* the *faithful, the people at large*, must by a command of the Lord receive of "the cup." These last two inferences belong to the Doctor's special pleading.

This special pleading is at once detected in the adroit silence with which another apposite Scripture proof, brought forward by the Archbishop, is passed over as if it did not exist, as if it were not printed. We shall refresh the advocate's memory.

That the words, "Drink ye all of this," do not imply a command that all the faithful must receive under both species, is proved positively by other words of our Lord. Christ did not give that commandment. For, He said: "If any man eat of this *bread*, he shall live for ever; and the bread which I will give is my flesh, for the life of the world" (John vi. 52). And again, "He that eateth me, the same also shall live by me. . . . He that eateth this bread, shall live for ever" (ibid. 58, 59). Now, in these words, as the Archbishop well remarks (p. 342), [and all this reasoning of the Archbishop, and the whole of this strong proof, is precisely what this special pleader in theology carefully conceals from his readers] in these words, we repeat, our Lord "makes no reference to the sacramental cup, but only to the Eucharistic bread, to which He ascribes all the efficacy which is attached to Com-

munion under both kinds, namely, union with Him, spiritual life, eternal salvation." And, we add, these must surely be the effects of Communion received under one kind as well as under both kinds, since the same Christ, with His body and blood, soul and divinity, is as entirely under the consecrated species of bread, as He is under the consecrated species of wine, and under both. For this very reason, St. Paul says (I. Cor. xi. 27): "Whosoever shall eat this bread, *or* drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of our Lord." That this is the correct rendering of the passage, and that the Protestant translation "*and* drink" is not, is evident from the Greek codices. The Doctor, who, with much repugnance, begins to acknowledge the fact (p. 79), may easily dispel his doubts by consulting Tischendorf's Nov. Test. Graec., Ed. 8., vol. ii., Lipsiae, 1872, p. 526.

And here we must advert to the Doctor's extraordinary exegesis of that same text. According to him the text just quoted means that whosoever eateth the bread, or drinketh the cup, is guilty of transgressing the law, because, he says (p. 79), "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Did St. Paul say that "whosoever eateth the bread, or drinketh the cup, *is* guilty"? Not at all. He said, "whosoever eateth the bread or drinketh the cup *unworthily* is guilty." Did he

say that whosoever eateth the bread, or drinketh the cup, is guilty of *transgression against the command of Christ?* Never. He said, that "whosoever eateth the bread *or* drinketh the cup *unworthily* is guilty *of the body and of the blood of our Lord.*"—Thus this man treats St. Paul, as he treats everybody else. Yet in this very chapter he tries to pin his own unfairness to the name of the Archbishop. Forgive him: it is only his special pleading.

We think that we have proved, to the satisfaction of any unbiased and unprejudiced mind, that whether we are to receive Communion under one kind, or under both kinds, is not determined by divine law. It follows, therefore, that it is, as a matter of discipline, to be regulated by the Church, to which the administering of the Sacraments has been entrusted by Jesus Christ. The Church has always done so.

Accordingly, we learn from the History of the Church, as the Archbishop accurately remarks (p. 345), "that, up to the twelfth century, Communion was sometimes distributed in one form, sometimes in another, commonly in both."

It was customary among the faithful in the early centuries of the Church, especially during the time of persecution, to carry home the consecrated host for Communion. See Tertull. lib. 2, ad Uxorem, c. 5; St. Cyprian, De lapsis, n. 26; St. Zeno Veronensis Lib. I. Tract. I. n. 4; St. Ambrose, lib. 1, de Excessu

fratris sui, n. 43; St. Basil, ep. 93, ad Cæsariam Patriciam.

Again, it was customary to give Communion to infants, under one kind, to wit, that of wine; as is attested by St. Cyprian, de Lapsis, n. 25. And again, Communion under the form of bread was given to dying persons, as is related by Eusebius, Hist. Eccl., lib. 6, c. 44, and by Paulinus, in vita S. Ambrosii, n. 47.

In the fifth century, before St. Leo the Great had ordained otherwise, it was allowed to receive Communion, even in public, under one kind, that of bread. For the saintly Pope tells us (Serm. 42, De quadrag. 4), that some Manicheans remained concealed in Rome, by receiving Communion in public with the faithful, though they abstained from the Sacramental cup. It stands to reason that those heretics could not have escaped detection when receiving Holy Communion, had the faithful been obliged to receive under both kinds.

That Communion under the species of bread alone was publicly allowed in Constantinople at the time of St. John Chrysostom, we have, on the authority of Sozomen (Hist. lib. 8, c 5.), and of Nicephorus (lib. 13, c. 7); and from Ven. Bede (Hist. lib. 2, c. 5), we learn that in England, at the beginning of the seventh century, Communion was publicly given in the churches under one kind.

In fine, everybody who is tolerably acquainted with ecclesiastical rites, knows very well that among the Greeks, ever since the fourth century, during the whole of Lent, except on Saturdays, Sundays, and the feast of the Annunciation of the B. V. Mary, the officiating priest receives in the Mass of the *Presanctified* only the consecrated bread. In the Latin Church the Mass of the Presanctified is celebrated only on Good Friday.

These facts prove to evidence that the Church from the beginning held the mode of receiving Holy Communion, under one or both species, to be a matter of discipline, changeable according to the circumstances of times, persons, or places.

Such is the evidence of History. The Doctor could not upset it, so he adopts the easier process of shoving it aside. Therefore, with his usual declamatory boldness, he cries out, that "the *alleged* exceptional instances of Communion in one kind in the early history of the Church, and the alleged sufficiency of such Communion, ... amount to nothing in the face of the plain command of our Saviour" (p. 301). By these words the Rev. logician does himself a deal of harm without knowing it. First, he begs the question, which is, whether there is really a command of the Lord that obliges *all communicants* to receive under both species. Secondly, he betrays his lack of erudition, by doubting the existence of Communions under one kind in the early Church, and more, by calling

them "*exceptional instances.*" Thirdly, he implicitly says that the Church from the very beginning, from the days of the Apostles, did not obey the plain command of our Lord. Would it be out of place to suggest to the Rev. Doctor, not the common propriety, but the sacred duty and onerous obligation, of thinking first, and writing after?

But, let us return to history. The practice of receiving Holy Communion under both species gradually diminished, and already in the twelfth century the custom of receiving under one kind only was generally prevalent. When in the 15th century, the followers of John Huss in Bohemia, and notably those of them who, on account of their error, were called *Calixtins*, proclaimed that it was necessary for all communicants to receive under both species, the Council of Constance in its 13th Session, and Pope Martin V. in his Bull "In eminentis," A.D. 1418, condemned their error, and confirmed the long-before prevalent custom of receiving under one kind. The Council of Trent in its 21st Session, after defining that the faithful were not obliged by divine law, or by any necessity for obtaining eternal salvation, to receive Communion under both kinds; approved and confirmed in its turn the practice of receiving Communion under the appearances of bread only, and made it a law, not to be changed save by the authority of the Church.

No reasonable man will find it difficult to comprehend, that since there is question of a matter of mere discipline, the Church could adopt no surer nor more effectual means to condemn and exclude the error of those, who claimed that Communion under both species was enjoined upon all the faithful by a command of our Lord as necessary for salvation, than authoritatively to refuse Communion under both species to all communicants. This is certainly assigning a sufficient reason and a just cause for this decisive action of the Church. For, by Communion in one kind, her children make a public profession of faith against that error, openly confessing that Christ is as truly present under one species, as under the other, and under both.

Moreover, we entirely endorse the other reason assigned by the Archbishop, the Doctor's personal authority to the contrary, notwithstanding. What may be feasible in the comparatively very small Episcopal Church, would in the present case be next to impossible in the great Catholic Church. We outnumber all the Protestant sects put together. Our Church is the universal Church of Christ, to whom He gave the "nations for her inheritance." Widespread and numerous in all parts of the earth as our Church is, it does not require much study of any kind on the part of a man who has practical American sense, to realize with the

Archbishop, that it would be a tremendous undertaking to endeavor to supply all Catholics in the world with wine for consecration, and that as often and continually as their vast numbers approach the holy table. We have known and seen with our own eyes, in this country and in large cities that are crowded with Catholic Churches, several of those parishes which are made up of the strong-hearted poor of Christ; and we put the figures low when we state, that in each of them the weekly Communions averaged more than one thousand. God alone knows the number of Communions received every day in His Church upon earth.

Again, since it is a well-known fact, that among us the crowds of communicants are always large, we can only commend and praise the Church's law of Communion under the one species of bread, as the best of the safeguards against irreverences towards the adorable Sacrament. Let our Protestant friends remember that we believe in the real presence, and they will admire the anxious solicitude of the Church, as, at least, consistent with her teaching.

Since the Rev. Doctor *supposes* that our Lord commanded all communicants to receive under both species, he, of course, will not admit that these reasons justify the Church in allowing her children to communicate under one form only, and in withholding from them the chalice. But the reader will

remember that the Doctor's supposition is merely a *supposition*, groundless, false, and utterly untenable into the bargain, and therefore his house was again built on sand, with the usual consequences.

CHAPTER XXIV.

THE SACRIFICE OF THE MASS.

THE word *sacrifice* may be taken either in a wide and general sense, or in a strict, proper and special signification. According to the former, it means any act internal or external performed for and offered up to God; according to the latter, it means the supreme act of worship, due to God alone, whereby the oblation or offering made to God is that of some sensible object, with the destruction or change of the same to denote that God is the Author of life and death, and in acknowledgment of His supreme dominion over us.

The Archbishop, defending the faith of our Fathers, maintained (p. 355) that a true sacrifice, strictly and properly so called, is offered up to God everywhere in the Church, namely, the sacrifice of the Mass, which is the consecration of the bread and wine into the body and blood of Christ, and the oblation of this body and blood to God by the ministry of the priest, for a perpetual memorial of Christ's sacrifice

on the cross. The sacrifice of the Mass is identical with that of the cross, both having the same victim and High Priest—Jesus Christ. The only difference consists in the manner of the oblation. Christ was offered up on the cross in a bloody manner, and in the Mass He is offered up in an unbloody manner. On the cross He purchased our ransom, and in the Eucharistic sacrifice the price of that ransom is applied to our souls. Hence, all the efficacy of the Mass is derived from the sacrifice of Calvary.

Let us examine the proofs given by the Archbishop, and the objections of his opponent. The first argument is drawn from the words addressed by God to the Jews, through the mouth of the prophet Malachias (i. 10, 11): "I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand. For from the rising of the sun even to the going down, my name is great among the Gentiles: and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts." "These prophetic words must have been fulfilled," says the Archbishop (p. 353). "Where shall we find the fulfilment of the prophecy? We may divide the inhabitants of the world into five different classes of people, professing different forms of religion:—Pagans, Jews, Mahometans, Protestants, and Catholics. Among which of these shall we find the clean

oblation of which the prophet speaks? Not among the Pagan nations; for they worship false gods, and consequently cannot have any sacrifice pleasing to the Almighty. Not among the Jews; for they have ceased to sacrifice altogether, and the words of the prophet apply not to the Jews, but to the Gentiles. Not among the Mahometans; for they also reject sacrifices. Not among any of the Protestant sects: for they all distinctly repudiate sacrifices. Therefore it is only in the Catholic Church that is fulfilled this glorious prophecy; for whithersoever you go, you will find the clean oblation offered up on Catholic altars. If you travel from America to Europe, to Oceanica, to Africa, or Asia, you will see our altars erected, and our priests daily fulfilling the words of the prophet, by offering the "clean oblation" of the body and blood of Christ. This oblation of the New Law is commonly called the *Mass*."

To this argument our Doctor replies, that in the words of Malachias just quoted there is no prediction "of the modern Roman Mass." And why? He says (p. 307): "the word 'sacrifice' taken by him (the Archbishop) from the Douay, which follows the Vulgate, is a mistranslation: the Hebrew word (Muktar) doesn't mean 'sacrifice;' it means 'incense' and can't mean anything else . . . . The 'pure *offering*,' or as the Douay expresses it 'clean *oblation*' the '*Minchah*' of the Mosaic law, which is never

victim, but is, as his own authority, the Douay (Lev. vi. 15), could tell him, an offering of 'flour that is tempered with oil' and is accompanied with the burning of 'frankincense.'"

It is both provoking and tiresome to meet again and again bold and impudent assertions like this, the result of sheer ignorance and deeply rooted prejudice. But in the interest of truth and religion, we have taken upon ourselves the unpleasant task of placing before our readers the numerous errors of the "Examining Chaplain of Easton," and must therefore bear patiently the wearisome labor of following him.

The Doctor then, says, that the Hebrew text of Malachias does not convey the idea of a sacrifice, and consequently the Vulgate and the Douay translation and the Archbishop following both, have misunderstood the prophecy. Say just the opposite and you will strike the truth, for the Hebrew text runs thus:

וּבְכָל־מָקוֹם מֻקְטָר מֻגָּשׁ לִשְׁמִי וּמִנְחָה טְהוֹרָה

is text is translated in the Greek version of the renty: *Καὶ ἐν παντὶ τόπῳ θυμίαμα προσάγεται ὀνόματί μου, καί θυσία καθαρά.*

nd by the Syriac in the same manner: "ponunt iata et offerunt nomini meo sacrificia munda."

nd by the Latin version used by Tertullian (adv. . L. 3, c. 22) in the 2nd century: "et in omni sacrificium nomini meo offertur, et sacrificium um."

We beg Rev. Dr. Stearns to pay great attention to the Greek word Θυσία as he has stated in his customary dogmatic fashion that "the Greek word for sacrifice is Θύω (p. 308). With regard to the Hebrew words of the prophecy, as all Hebrew Scholars are aware, *Muktar*, *Muggash*, *Minchah*, are commonly used in Holy Writ to mean a true sacrifice; and none of them is ever used to mean external acts of worship, or external oblations to God, which were not a true sacrifice, in the strict and proper meaning of that term. The word *Minchah* in those passages of Scripture where precepts are given for the sacrifices, as in Levit. vi. 15, quoted by Dr. Stearns, means an unbloody sacrifice, as contradistinguished from bloody ones; and therefore in the prophecy of Malachias, considered both by itself and in connection with the others, the word evidently means the future unbloody sacrific to be offered up to God in the new law. To quo an authority to whom Dr. Stearns can not object, t Protestant Gesenius, in his Hebrew Lexicon (Ca bridge, 1825, p. 429), under the word *Minchah*, sa "In the Mosaic ritual it is applied especially to unbloody sacrifices, as offerings of meat and dr which were offered with the animal sacrifices. ii. 1, 4, 5, 6; vi. 7; vii. 9; xiv. 10; xxiii. 16; 1 xv. 4, 6, and frequently."

Moreover, without considering the very signi words of the prophecy, which leave no doub

regard to their meaning; the very fact of contrasting the new sacrifice which is announced with the sacrifices offered by the Jews which are rejected, shows evidently that the sacrifice which was foretold, was a true sacrifice in its strict and proper meaning. For God, by the mouth of His Prophet, says that the Jewish sacrifices shall be abolished, not indeed to such an extent that there will be no more a true sacrifice in the New Law, but in such manner that the sacrifice of the Jews would be succeeded by a "clean sacrifice," most pure by itself, in which no blemish of any kind can ever be found, to be offered not upon one altar in Jerusalem, but "from the rising of the sun even to the going down."

This meaning of Malachias' prophecy is confirmed by the interpretation of the Fathers and the tradition of the Church from the beginning. We select as specimens two of the oldest.

St. Justin, martyr, who died A.D. 163 or 167, in his Dialogue against Tryphon the Jew, proving the fulfilment of the prophecy of Malachias in the Christian Church, says (n. 41), after quoting the words of the Prophet: "He foretells concerning the sacrifices offered unto Him, in every place, by us Gentiles, that is, of the bread of the Eucharist, and of the cup in like manner of the Eucharist, saying that his name is by us glorified, and by you profaned."

St. Irenæus, whose master, Polycarp, was a dis-

ciple of St. John the Evangelist (lib. 4, adv. hæres. c. 17, al. 32, n. 5), most clearly shows how the prophecy is fulfilled in the New Law by the sacrifice of the Holy Eucharist, which is nothing else but the sacrifice of the Mass. His words are:

"He [Christ] took that creature bread and gave thanks, saying: 'This is my body.' And in like manner He confessed the cup,—which, according to us, is a thing created [by God],—to be His blood, and taught the new oblation of the New Testament; which [oblation] the Church receiving from the Apostles, throughout the whole world offers to God, ... respecting which, Malachias, one of the twelve Prophets, thus predicted: 'I have no pleasure in you, saith the Lord Almighty, and sacrifice I will not receive from your hands. For from the rising of the sun even to the going down my name is glorified among the Gentiles, and in every place incense is offered to my name, and a pure sacrifice; for my name is great among the Gentiles, saith the Lord Almighty;' *most manifestly* signifying by these words that the former people will cease to offer to God; but that in every place *a sacrifice*, and that a pure one, *will be offered* to Him."

To this sacrifice of the New Law, offered up to God in the Holy Eucharist, the Scriptures of the New Testament testify. Apart from the very words of the institution, recorded by St. Matthew, St. Mark,

St. Luke and St. Paul, which speak of sacrifice, as is proved in our treatise *de Re Sacramentaria*, lib. 2, p. 3, art. 4; an allusion, says the Archbishop, is made to it in the Acts xiii. 2, where we read that Saul and others were "*ministering* to the Lord and fasting." The Archbishop giving this English translation had remarked in passing, "or as the Greek text expresses it, *sacrificing;*" and the Rev. Dr. Stearns, with as much good breeding as acuteness and erudition, catches up the word and says (p. 308): "That is exactly what it *doesn't* express: had it expressed it, the Vulgate and the Douay would have been only too happy to have translated it. The Greek word for sacrifice is Θύω;—λειτουργέω, which is the word used by the Apostle [the Apostle! who is he? Is it not St. Luke who wrote the Acts? But this is probably a lapsus calami.] is a generic one, and signifies *performing the service*, praying, praising, giving thanks, sacrificing, or whatever that service may be."

Here again our opponent is at war with logic Because the word, λειτουργειν, is a generic one, and can mean to give thanks or offer prayers, as well as *sacrifice*, he concludes, therefore, "*it doesn't* express" *sacrifice*. The right conclusion would have been, therefore, *it may express sacrifice*, and may not. But had he said that, we would have begged him of his kindness to reflect that a generic word is limited

to a specific meaning by other considerations; and this is the case with regard to the text from the Acts. For the word λειτουργειν means, it is true, by itself, to *perform any public work*, but in the text being construed with the dative case of direction, τῳ Κυρίῳ expresses clearly enough that *public action* addressed to God, which is the principal act of worship due to Him alone, in acknowledgment of His supreme dominion over all things, namely *sacrifice*. And in fact, had St. Luke spoken only of prayers, he would have said as usual, προσευχομένων δέ αὐτων; and had he spoken of preaching, he would not have said λειτουργούντων δὲ αὐτων τῳ Κυρίῳ; for the preaching is not addressed to God, but to the hearers. The same reasoning holds good also in case of *mere* commemoration of the passion of our Lord, made before the congregation of the faithful.

The Archbishop continues: "St. Paul in his Epistle to the Hebrews, frequently alludes to the sacrifice of the Mass. 'We have an altar,' he says, 'whereof they cannot eat who serve the tabernacle' (Heb. xiii. 10). The Apostle here plainly declares that the Christian Church has its altars as well as the Jewish Synagogue. An altar necessarily supposes a sacrifice, without which it has no meaning." "Very true," answers Dr. Stearns (p. 308), "but it does not necessarily suppose a victim." What does the Reverend gentleman mean by this remark? Does he mean

that upon the altar not only bloody, but also unbloody sacrifices can be offered; since a created thing can be *sacrificed*, without shedding of blood, in acknowledgment of God's supreme dominion over all things? If this is his meaning, we agree with him; but then what has his remark to do with the Archbishop's argument? We do not contend that the sacrifice of the Mass is a bloody one.

If, on the other hand, Dr. Stearns means that *an altar* does not necessarily suppose a *victim*, inasmuch as *a victim* means some sensible object offered up to God in acknowledgment of His supreme dominion over life and death; our Reverend opponent, to use his own phraseology, is entirely "off the track;" for he denies what all men, in all ages, in all languages understood by the word *altar;* which, in its strict and most proper meaning, is correlative to *sacrifice*. Nay, he contradicts himself, for he granted, as we have just seen, the Archbishop's statement that "an altar necessarily supposes a sacrifice," using this word in its proper meaning, as it is a *special* and *supreme act* of worship to God. In a word, an altar necessarily implies that a sacrifice in its strict sense is offered upon it to God, although it does not necessarily imply that the sacrifice must be a bloody one. Hence, as the Apostle says that *we* Christians have *an* altar, he says that we have *a true sacrifice*, in the strictest acceptation of that

word, to be offered upon it. This is the unbloody sacrifice offered in the Catholic Church, and predicted by Malachias.

In this connection, we call the attention of the Doctor, first to the fact that in the Greek text we read *θυσιαστήριον*, which word, according to the lesson he has so kindly given to the Archbishop, expresses unmistakably the idea of a true sacrifice offered upon it, for it is derived from *θυσιάζω* or *θύω*. The second point is that so intimately connected are the altar and the sacrifice, strictly and properly considered, that the Anglican authors of the Prayer Book, who denied that the Holy Eucharist is the sacrifice of the New Law, changed the altar into the "Lord's table," as we read in "the order for the administration of the Lord's supper, or Holy Communion." Thirdly we invite him to reflect upon these weighty words of Theodoret commenting on St. Paul's text, Heb. xiii. 10: "We have an altar whereof they have no power to eat who serve the tabernacle. Our altar is far superior to that of the Old Law: that altar is the shadow of this. That one receives victims not endowed with reason; this, *a rational and divine one.*"

The Archbishop, in a few but very appropriate lines, proves the sacrifice of the New Law offered in the celebration of the Mass, by the prophetic words of the Ps. cix. 4 (Protest. cx. 4), explained by the Apostle. "St. Paul," he says (p. 357), "calls

Jesus 'a priest forever according to the order of Melchisedech.' He is named a *priest*, because He offers *sacrifice;* a priest *forever*, because His sacrifice is *perpetual;* according to the order of Melchisedech, because he offers up consecrated bread and wine, which were prefigured by the bread and wine offered by 'Melchisedech, the priest of the Most High' (Gen. xiv. 18)." This argument was too strong to be refuted. The Doctor disguises it, and, by a passing but groundless remark, he hopes to tone down its effect. He says (p. 309): "After remarking, on Psalm cx. 4, that our Lord is 'a priest *forever*,' because his sacrifice is 'perpetual,' which, if he means by it perpetual *offering*, is in conflict with Heb. x. 10–14, the Archbishop passes on to the unwritten word."

But the stratagem will be easily detected by those who seek the truth, and they will readily perceive that the Archbishop's argument is by no means in conflict with the Apostle, and that it expresses the common doctrine of the Fathers.

The Apostle, in the passage quoted, contrasts the sacrifice of Jesus Christ for the redemption and sanctification of all men with the sacrifices of the Old Law, which were insufficient for the remission of sins, and only a figure of the all-sufficient sacrifice of Christ. The Apostle says that our Divine Saviour, by the sacrifice of His body on the cross, paid once for all the price of our ransom, merited the remission

of our sins and the necessary graces for our sanctification:—for which no other sacrifice is needed. But we do not say that in the sacrifice of the Mass, Christ offers Himself again in a new sacrifice for our redemption and sanctification. The same sacrifice which was once offered on Calvary in a bloody manner, is now represented and renewed in an unbloody manner in the Mass, in acknowledgment of the supreme dominion of God over us, in thanksgiving for all His benefits, and for the purpose of applying to ourselves the merits of Christ's redemption. We say the *same sacrifice* once offered by Christ on the cross is now daily represented and renewed; for it has the same High Priest, Jesus Christ, and the same victim, Christ Himself.

Let us listen to St. John Chrysostom, who explains this truth admirably in his 17th Hom., n. 3, on the Epistle to the Hebrews: "We always offer up the same, not in sooth one sheep to-day, another to-morrow, but always the same. Wherefore, the sacrifice is one on this account. Since it is offered up in many places are there also many Christs? By no means; but one Christ everywhere, who is entire here and entire there, one body. Since, then, He that is offered up in many places is one body and not many bodies, so also is the sacrifice one. Our High Priest is He that offered up that victim which cleanses us. *That same victim* DO WE OFFER *up* also now, which

was then offered, which cannot be consumed. This takes place in remembrance of that which was then done: '*for do this for a commemoration of me,*' He says. Not a different sacrifice, as did the high priest [of the Mosaic law], but the same do we always make, *the rather* we make the commemoration of the sacrifice."

Would the reader believe that, in order to support his attack against the Sacrifice of the Mass, Dr. Stearns had recourse to the pitiful subterfuge of quoting only the last sentence from the above passage, shaped to his purpose, as follows (p. 306): "Says St. Chrysostom (Hom. xvii. in Heb.): 'There is but one sacrifice: we do not offer another sacrifice, but continually the same: or *rather, we make a memorial of the sacrifice.*' *μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας!*"

Here also we may be allowed to quote from St. John Chrysostom another beautiful passage from among many on the same subject (Hom. 1 de Prodit. Judæ, n. 6): "Christ is present, and He that set forth that table, the same sets forth this now. For it is not man that makes the things that lie open to view become Christ's body and blood, but that same Christ that was sacrificed for us. The priest, fulfilling his office, stands pronouncing those words: but the power and the grace is of God. *This is my body,* He says. This word transmutes the things that lie open to

view. And as that word that said, *increase and multiply, and fill the earth,* was pronounced indeed but once, but through all time is actually operative on our nature for the procreation of children; so also that word, uttered but once, makes from that time to this, and till His own advent, the sacrifice perfect, at every table in the Churches."

That the Fathers taught Christ our Lord to be a priest according to the order of Melchisedech, on account of the sacrifice of the Holy Eucharist which He once offered by Himself on the eve of His passion, and which is now being daily offered by the ministry of His priests, is so evident a fact, that for anyone having a slight knowledge of Patristic Theology no demonstration is needed. As representatives of the common doctrine, we quote for Dr. Stearns, St. Cyprian, St. Jerome and St. Augustine.

St. Cyprian (Ep. ad Cæcil. 63, n. 4) after having spoken of the sacrifice of Melchisedech as a type of the sacrifice of the Holy Eucharist—"we see the sacrament of the Lord's sacrifice prefigured in the priest Melchisedech"—concludes with these words: "Thus, then, in Genesis, that the blessing given by the priest Melchisedech to Abraham might be duly celebrated, a figure of the sacrifice of Christ goes before, appointed, to wit, in bread and wine: which thing the Lord perfecting and fulfilling, offered bread and the chalice mingled with wine, and He who is the

fulness of truth fulfilled the truth of the prefigured image."

St. Jerome (Com. in Evang. Matth. lib. 4, c. 26) speaks as follows: "After the typical pasch was fulfilled and he had eaten the flesh of the lamb with the Apostles, he takes bread which comforts the heart of man and passes over to the true sacrament of the pasch, that as in the prefiguring of it, Melchisedech, the priest of the most high God, had offered bread and wine, he would represent it also *in the truth of His body and blood.*" And again (Lib. Quaest. Heb. in Gen. c. 14, v. 18): "But inasmuch as he says: 'Thou art a priest forever according to the order of Melchisedech' (Ps. cix. 4), our mystery is signified in the word *order*: not through Aaron, irrational victims being sacrificed, but bread and wine being offered, *that is the body and blood of our Lord Jesus.*"

St. Augustine (in Ps. 33, n. 5) says: "The Jewish sacrifice was formerly, as you know, according to the order of Aaron, in victims of animals, and this in a mystery; as yet there was not the sacrifice of the body and blood of the Lord, a thing which the faithful and they who have read the Gospel know; which sacrifice is now diffused throughout the whole world. Set before your eyes, therefore, the two sacrifices, both the former, according to the order of Aaron, and the latter, according to the order of Melchisedech. For it is written: 'the Lord hath sworn and he will

not repent, thou art a priest forever according to the order of Melchisedech.' Of whom is it said 'thou art a priest forever according to the order of Melchisedech?' Of our Lord Jesus Christ." And in the second part of the exposition of the same psalm, the same Doctor, speaking again of the sacrifice of the New Law, says (n. 2): "He (Christ) of His body and blood instituted the sacrifice according to the order of Melchisedech."

This doctrine is several times explained by the great African Doctor in his work De Civ. Dei lib. 16, c. 20; and in the same work (lib. 17, c. 9, n. 20) we read: "The Priest Himself, the Mediator of the New Testament exhibits the table of His own body and blood according to the order of Melchisedech: for that sacrifice has succeeded all those sacrifices of the Old Testament which were offered up as a prefigurement of the future."

In spite of these passages, to which many similar ones could be added, the Rev. Chaplain of Easton cites St. Augustine in support of his assertion that the Holy Eucharist is not a true sacrifice. He quotes (p. 306) the following words of the Holy Doctor (contra Faustum XX. 18): "Christians now celebrate the memorial of the same *fully finished* sacrifice, by sacred oblation, and participation of the body and blood of Christ." "Unde jam Christiani *peracti* ejusdem sacrificii memoriam cele-

brant, sacrosancta oblatione et participatione corporis et sanguinis Christi;"—as if the Holy Eucharist were not at the same time a true sacrifice and a memorial of the bloody sacrifice of Calvary;—as if St. Augustine had not expressed this idea even in the very words just quoted, by saying, "memoriam celebrant, sacrosancta *oblatione* corporis et sanguinis Christi;" —as if in the same breath the Holy Doctor had not clearly spoken of our sacrifice, adding: "Whereas the Manichees, not knowing what is to be condemned in the sacrifices of the heathens, and what is to be understood in the sacrifices of the Hebrews, and what is to be held and observed in the *sacrifice of Christians*, offer their own vanity as a sacred rite to the devil who has deceived them;"—as if he had not said there again (c. 21): "To sacrifice to God on the shrines of the martyrs, which we *very frequently* do, with that rite with which He commanded sacrifice to be offered to Him in the manifestation of the New Testament: which belongs to that worship, which is called *latria* and is due to God alone."

The Archbishop had said (p. 351): "We find sacrifices existing not only among Jews who worshipped the true God, but also among Pagans and idolatrous nations." Dr. Stearns, failing to catch the purport of the words, remarks (p. 307): "As if Pagans, in their worship, were examples for Christians! He (the Archbishop) talks also of the Patriarchal and Jewish

sacrifices of *victims*, as if the Apostle had not taught us (Heb. vii., viii., ix., x.) that they have all been *fulfilled* and brought to an end in the *one sacrifice* of the *One victim*, on Calvary."

No one denies that the sacrifices of the Old Testament were fulfilled and brought to an end. They were typical, to figure the sacrifice of Calvary, by which the ransom for the sins of the world had to be paid to divine justice and the redemption of mankind accomplished. This is what the Apostle teaches us in the chapters quoted by Dr. Stearns. But the bloody sacrifice of Christ on the cross *once* offered up to God *for our redemption* did not prevent our Lord from instituting in His Church a perpetual unbloody sacrifice, by which that of Calvary should be represented, his memorial perpetuated to the end of the world, and its salutary efficacy for the remission of sins, daily committed by us, should be applied to us, as we have already described. As the sacrifice of the cross does not exclude Baptism, and other Sacraments, by which we are cleansed from sin, renewed and sanctified; so it does not exclude the unbloody sacrifice of the Holy Eucharist, which vividly represents it, and is one with it, inasmuch as in both we have the same High Priest and the same victim.

We said that the Doctor did not catch the Archbishop's meaning when he wrote the above criticism with regard to sacrifices offered up among Pagans

and idolatrous nations. The Archbishop's purpose was to prove that sacrifice in its proper meaning has always, by common consent, been considered the principal act of worship. Hence, he concludes that we must find a true sacrifice offered up to God in the Christian Church, unless we would admit,—what no thinking Christian will believe,—that Christ our Lord did not wish to grant to His Church the best and highest means of glorifying God and of showing our absolute submission to Him. But, if it be granted that the Christian Church has its own sacrifice, instituted by our Lord, this sacrifice must be the celebration of the Holy Eucharist; for no other rite of the Christian Church can be called a sacrifice, in its strict and proper meaning; and the sacrifice of the cross cannot be "the *sacrifice* of the Christian Church." In fact, the sacrifice of the cross, as that of *redemption*, is for all men, not for Christians alone; it *was* offered up to God, and it cannot *be* offered up on our altars as a visible and true sacrifice unto the consummation of the world.

A victim worthy of God we have in the Holy Eucharist, that is Christ himself; and He is there as a victim, for His body being consecrated under the species of bread, and His blood under that of wine, He is there in such a state as to become our food and drink.

Shall we now pass over to the argument from tra-

dition to prove the Holy Sacrifice of the Mass? The passages already culled from the Fathers, by themselves, show it to evidence; and the reader knows what he has to think of the few words from St. Chrysostom and St. Augustine mustered against us by the Rev. Dr. Stearns.

Along with them he quotes Ridley (the "Martyr" he calls him); but we shall leave it to any man of sense to judge of the propriety of calling forth as a witness in the present case, from among the English Protestant Prelates of the sixteenth century, one of the bitterest denouncers of the religion of his fathers.*

We are glad, however, to offer to our readers for their instruction and edification some more texts selected from other Fathers of the first five centuries, in addition to those already given in this chapter.

St. Cyril of Jerusalem in his Catech. xxiii. Myst. v., in which he explains the different parts of the liturgy, says (n. 9): "And (we pray) for the departed . . . . . believing this to be a very great help to those souls for which the prayer is offered up, whilst the holy and most tremendous *victim* lies *present;*" and (n. 10) he goes on: "we offer up Christ sacrificed for our sins."

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* Read in "The Men and Women of the English Reformation," by S. H. Burke, New York, 1872, v. 2, p. 268. what is said of Ridley.

St. Ambrose in his Commentaries on St. Luke's Gospel (l. 1, n. 28) says: "Would that an angel would stand by us while we incense the altars, while we offer sacrifice; yea, would that he would show himself visibly. For thou wilt not doubt that an angel stands by when Christ stands by, when Christ is immolated." And the same holy Doctor, explaining that Christ our Lord is not only the *victim* of the sacrifice offered up to God by Christians, but also the High Priest Himself offering, through the ministration of His priests upon earth, the sacrifice of Himself, says (in Ps. 38, n. 25): "We priests follow Christ as best we can, that we may offer sacrifice for the people, though lowly in merit yet honorable by sacrifice; because though Christ is not now seen [with the eyes of the body] to offer sacrifice, yet *He Himself is offered on earth* when the body of Christ is offered; yea, He Himself is manifested as offering in us, [He] whose word sanctifies the sacrifice which is offered."

St. Gregory Nazianzen writing to St. Amphilochius, vividly describes the sacrifice of the Mass, thus (Ep. 171, al. 240): "And do not thou, O most holy worshipper of God, delay to pray and intercede for us, when with a word thou drawest down the Word; when with the voice for a sword, thou dividest with a bloodless section the Lord's body and blood."

Of the same sacrifice he speaks in his 2nd Oration

against Julian (n. 29), calling it "*most pure* and *unbloody sacrifice;*" and in one of his most celebrated discourses (Or. 2, al. 1, n. 95) speaking of the eminent dignity of the priests of the New Law, he accurately distinguishes the good works and internal acts of virtue, which are improperly and in a wide sense called *sacrifices*, from the external sacrifice, properly so called, which is that of the body and blood of our Lord in the Holy Eucharist.

St. Gaudentius of Brescia (Serm. 2, ad Neoph. de Exod. lectione) contrasting the paschal lamb of the Old Law which was the image of Christ, with the Lamb of God, says: "Under the truth in which we are, One (Christ) died for all; and that same One, throughout all the houses of the Churches, being *immolated* in the mystery of bread and wine, refreshes; being believed, vivifies; being consecrated, sanctifies the consecrators. This is the feast of the Lamb, this is His blood . . . . Wherefore, that same Creator and Lord of nature, who out of earth produces bread, out of bread again, because He is both able and has promised, makes his own body; and He who out of water made wine, also out of wine makes His own blood."

In fine, for we must bring this chapter to an end, St. Leo the Great (Serm. V. n. 3) says: "'The Lord hath sworn, and He will not repent: Thou art a priest forever, according to the order of Melchisedech.' He [Christ] is the true and everlasting Chief

Priest, whose ministry can undergo neither change nor end. He it is, whose type Melchisedech bore, who offered to God not Jewish victims, but immolated a sacrifice of that sacrament which our Redeemer consecrated in His own body and blood. He it is, whose priesthood the Father, with the strength of an oath that cannot be broken, instituted, not to pass away with the existence of the law according to Aaron, but to be *celebrated forever*, according to the order of Melchisedech."

Ancient liturgies of the Eastern and Western Churches, of all Oriental sects, in different languages and forms, all agree in expressing most clearly this one truth, that the Holy Eucharist is "the sacrifice of the New Law." A few instances and we have done. In the "Sacramentarium" of St. Leo and St. Gelasius, we read: "All the figures of carnal victims being removed, with lowly subjection, we offer to Thee, Supreme Father, a spiritual victim, which, by a wonderful and ineffable mystery *is continually immolated*, and *is offered always the same.*"

In the Ambrosian Mass we read: "But how can we who have received so great a gift that we deserve to offer to Thee such a victim, to wit, *the body and blood of our Lord Jesus Christ*, despair of Thy mercy? . . . . . (Christ) who, instituting a form of perpetual sacrifice of salvation, first offered Himself as a victim and first taught that He was to be offered.

This sacrifice, therefore, which we offer Thee on account of that day . . . . . in which our Lord Jesus Christ, Thy Son, in the New Testament *instituted the rite of sacrifice, whilst He transformed the bread and wine . . . . . into the sacrament of His body and blood.*"

In the Mosarabian Liturgy for Christmas, this prayer is prescribed: "We, Thy unworthy servants and poor priests, immolating to Thy tremendous Majesty spiritual victims, offer to Thee, O God, an immaculate Victim, which the mother's womb produced without injury to her virginity, which modesty begat, sanctification brought forth, which lives an immaculate Victim and living is continually immolated, a victim which alone can please God, because it is the Lord." (See Muratori, Liturgia Romana Vetus, Venetiis, 1748, t. 1, pp. 123, 131, 147.)

In the Liturgy of St. John Chrysostom, the priest prays: "On account of Thy indescribable and infinite condescension, without change and alteration Thou hast been made man, and been called our High Priest, and hast given over to us, as the Lord of all, the consecration of this solemn and unbloody sacrifice. . . . . cast Thy eyes upon me a sinner and Thy useless servant, and make me fit by the power of Thy Holy Spirit, endowed with the grace of the priesthood, that I may assist at this Thy holy table and consecrate Thy holy and immaculate body and

precious blood. . . . for Thou art He who dost offer and art offered, who receivest and art distributed, Christ our God." The same prayer we read in the Liturgy of St. Basil. (See Goar, Euchologium Græcorum, Lutetiae Paris, 1647, p. 72, et 163).

In the common Liturgy of the Syriac Jacobites we read: "He whom Moses saw in the bush, and Ezechiel in the chariot, *is placed upon the altar*, and the people receive Him and live. O God, who through Thy mercy did'st receive the ancient sacrifice, accept through Thy mercy *our sacrifice*."

In the Coptic Liturgy, attributed to St. James the Apostle, we find: "Let us stand becomingly and pray, let us offer thanks and praise *the living Lamb which is offered upon the altar*." And, after the consecration, the priest says: "we offer to Thee *this tremendous and unbloody sacrifice*, that you may blot out our sins." (See Muratori, op. cit. pp. 205, 206.) The above are merely specimens.

Having before his eyes the evidences we have presented in this chapter, will not the reader agree with the Archbishop in saying that "tradition with its hundred tongues, proclaims the perpetual oblation of the sacrifice of the Mass, from the time of the Apostles to our own days?"

Dr. Stearns was pleased to ridicule this expression, which even fell short of the truth, and compare it to the "Fame" of which Virgil speaks in the fourth book

of his Æneid. It would have been well had he never made the attempt. He has certainly been most severely punished; for in endeavoring to adapt to his purpose two lines of the poet, he has given a melancholy exhibition of his knowledge of Latin grammar. The Poet's lines—

> "Multiplici populos sermone replebat
> Gaudens, et pariter facta atque infecta canebat"

are thus metamorphosed by the erudite Doctor:

> "Centum multiloquacibus *oris* (!)
> Gaudentem et pariter facta atque infecta canentem."

CHAPTER XXV.

RELIGIOUS CEREMONIES.

We must remind our readers that under this head, and in this chapter, the Archbishop confined himself to Religious Ceremonies in general, without reference to any particular creed or denomination. Dr. Stearns, in his counter chapter, shifts the ground of debate, and identifies the whole question with Rome. We are very much obliged for the compliment.

Being no fair and square answer to the Archbishop's chapter, the Doctor's present effusion might be reviewed with a simple *transeat totum*, as not being to the point. However, since his chapter is meant for an opening tableau of those horrible Catho-

ıremonies, we shall say a few words about it, then sum up the Archbishop's chapter for the ıction of our readers.

order the more brilliantly to attack and tri-ıantly overthrow the ceremonies of the Church, Doctor advances armed with a Spanish story, an old conundrum (p. 311). The story is: ıit that," said a Spanish monarch to one of his iers, "it's only a ceremony." "Sire," replied ourtier, "the king himself is but a ceremony."

story is like many others we have heard; it s to the interesting part, and there, like an ad-ɜement of a novel, it stops short. We wonder that monarch said or did after that. *Inquisi-* We are not told. But we know that many ish kings would have cried, "Off with his ," and that ceremony would have been as ın and as real as the King's majesty. Behind ıch stories we see and feel the whole terrible ry of despotic power. Yet the Doctor grave-forms us that "there is a deep truth in this y], as also in the old conundrum: "What is *sty*, stript of its externals? A jest." So King ard III. was a jest, and Queen Elizabeth, and ɔleon, and Emperor William, are all jests! Is the deep truth? Well, no, it is not so deep as ıat; it lies no deeper than the externals of Rome. continues the writer: "Strip Rome of her ex-

ternals—those of them, I mean, that are peculiarly hers—and where would she be?" After the Spanish story and the old conundrum, one would have expected him to ask, "*What* would she be?" and of course the answer would be "a jest." This was evidently the Doctor's intention; and so he confesses that his whole book is written against what he calls a jest. Well, we do not object to such a confession; nay, after that, we cordially forgive him every other fault.

But, with the Doctor's leave, we will now take our stand with him on the basis of the Spanish story and the old conundrum, and ask in our turn: Strip his present chapter of its externals—its *buncombe*, we mean, and its *coarseness*—and what is left of it? *Nothing:* not even a jest. In fact, putting the swollen chapter through the homely process of 'boiling it down,' there only remains a little sediment in the shape of *one* gratuitous assertion, without a trace of pre-existing argument. The bald assertion is, that while Geneva went to one extreme, and Rome to the other in religious ceremonies, the English Reformers kept to "the golden mean" (p. 312). To support this assertion the Doctor quotes a long unintelligible passage from one of his *celebrated* works, "An Afterpiece to the Comedy of Convocation." We merely remark that this specimen-passage alone makes it a worthy *after*piece every way. All that the Doctor

does in this quotation, is to impose his personal authority on all Christians, somewhat after the manner of a Pope. Here is his curious argument boiled down:

This *my* assertion is true, if elsewhere *I* made the same assertion; But elsewhere *I* did make the same assertion:—Therefore!

Beside this boiled-down chapter, we shall now place a summary of the Archbishop's substantial original. The reader will thank us at least for the pleasant contrast.

We again remind the reader that the chapter is not on "Catholic Ceremonies," but on "Religious Ceremonies" in general. Accordingly, the Archbishop proceeds to show, that in the worship of God, the use of religious ceremonies is dictated by right reason, was made obligatory by Almighty God in the Old Law, and received the sanction of Jesus Christ in the New. That it is dictated by right reason, is proved from man's very nature. A compound of body and soul, man must offer to his Maker the twofold homage of body and soul, that is, an external as well as an internal worship. Moreover, this law of man's nature furnishes its own unanswerable proof in genuine piety, which cannot long remain walled up in the heart, but must perforce manifest itself outwardly in external practices of religion. Hence, though interior and exterior worship are dis-

tinct, they cannot be separated in the present life. Therefore, the Archbishop correctly remarks (p. 367) that "though the fruit of piety does not consist in exterior forms, it must however be fostered by some outward observances, or it will soon decay. There is as close a relation between devotion and ceremonial, as exists between the bark and the fruit of a tree." Hence too, the universal symbolism of religion. "No one," says George P. Fisher, in the *Princeton Review*, "can escape from symbolism altogether. The strictest Puritan kneels in prayer, and the act of kneeling not only expresses, but also facilitates the inward prostration of the spirit. It is the form, the visible embodiment, the material investiture of the spiritual act. Even the Quaker at his meeting, in his sober mien, his quiet, expectant attitude, expresses that waiting for the silent coming of the Spirit which is the posture of his mind . . . . There is a ritual of etiquette, of friendship, of social intercourse, as well as of religion."—(*Princeton Review, January*, 1880, *p.* 171.)

In the second place, Almighty God considered ceremonial so indispensable to interior worship, that He prescribed most minutely and in detail the various rites and ceremonies which the Jewish priests and people were to observe in their public worship. In fact, what else is the entire Book of Leviticus but an elaborate ritual of the Jewish Church?

Finally, our Saviour himself, though He came to establish a worship far more spiritual than that of the Jews, did not discard the outward forms and ceremonies of worship. He himself was wont to perform religious acts with appropriate ceremonies. The Archbishop quotes several passages from the Gospels to prove this statement, and having corroborated his position with two more quotations, one from the Apostle St. James (ch. v.), and another from the Apocalypse, concludes (p. 370) with the following words:—'Strange would it be, if God, who in the dispensation past, and that to come hereafter, is seen delighting in external majesty, should have deprived the Christian Church (the living link between the past and future) of all external glory. 'For,' as St. Paul (II. Cor. iii. 9) says, 'if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.'"

Here then, we have the pith of the two chapters standing out in very instructive contrast. It is hardly necessary to add, that no reasonable man would venture to deny the arguments of the Archbishop in this chapter. Dr. Stearns fairly dodges them. What makes him mad, and what has always made men of his stamp mad, when they found themselves baffled and silenced by argument, is the whole Catholic Church, and above all her externals. No wonder, then, that they fly at them as so many flaring red

and purple colors; no wonder that their last resort must always be the redoubtable "scarlet woman of Babylon"! Protestant champions of all that same kidney have shaken her at us these three hundred years, as if we could be baited like bulls; but now she is in rags and tatters, and as harmless in religious strife as the "bloody shirt" is in politics. But the Doctor has not realized this yet. He dresses up the nasty old woman again for our special benefit, and shakes her lustily at us with both hands, and cries (p. 313): "Of course, no church will put on this coat unless it *fits;* unless a scarlet-robed ritual is its *peculium.*" Very true! He may keep her. We would not even touch her. We would not even in decency talk about her. But if the Doctor is looking for a Church on which such a coat is to fit, he has gone a great way to find her. He might as well have staid at home. He might as well just stay where he is, and shake the old thing at his terrified Ritualistic brethren. Why did he not pack up and hurry away to Grace Church, Newark, the other day, to be in time for the "consecration" of the Bishop of Northern New Jersey? The religious ceremonies on that momentous occasion were "elaborate and imposing." Six Bishops in procession together with choristers, *priests*, and prelates, preceded by *a processional cross*, ascended the altar on which stood *lighted candles.* We have been told that the Rev. Dr.

Stephen H. Tyng, Jr., regarded all these ceremonies as "worse than nonsense"; while his brother, the Rev. H. Goodwin found them "tame, very tame, for the consecration of a Bishop of our Church," and informs us that in his Church, the House of Prayer, he has *surpliced* choristers, *lighted altar candles, processional cross*, etc. (See The Catholic Review, Feb. 7, 1880.)

CHAPTER XXVI.

CEREMONIES OF THE MASS—THE MISSAL, ETC.

HAVING proved the necessity of religious ceremonies, the Archbishop goes on to explain those which are used at the Mass, the most solemn service of the Catholic Liturgy, and for this purpose invites "his dear reader to walk together with him into a Catholic Church in time to assist at the late Mass." The Doctor declines the invitation and prefers to remain outside, alleging as a reason, that "a man is known by the company he keeps" (p. 314). If he finds the company outside the church more to his taste, of course we can only express our regret, the more so that he misses a good opportunity of learning *something* about Catholic doctrine and practice.

Let us hear now how he discourses of things he will not go in to see. In the first place, he agrees with

the Archbishop that "the Canon of the Mass never varies throughout the year, and descends to us from the first ages of the Church, with scarcely the addition of a word" (p. 314); but, for all that, he finds some things "objectionable in the *words* of the Canon proper." "Leave out," he says (p. 314), "the word *host*, Lat. *hostia*, which means victim. . . . . leave out also the *oblique* invocation. . . . of the Virgin and the Saints, 'by whose *merits* and prayers grant' etc., and there is nothing in the Canon that I should object to; and nothing that any (Trinitarian) Protestant would object to, except the 'Commemoration of the Dead'. . . . which is certainly primitive, being found in all the early liturgies."

As we have said enough in the chapter on Purgatory to show "any (Trinitarian) Protestant" how unreasonable it is to object to the Commemoration of the Dead, and to show the Doctor how that Commemoration is to be understood, we shall proceed at once to consider the "oblique invocation" and "the objectionable words of the Canon proper." Our readers are probably disposed to suspect by this time that the very fact of the Doctor's objecting to any practice of the Catholic Church is of itself a strong presumption that that practice is clearly taught by the Fathers. And so, indeed, it is with regard to the "oblique invocation" in "the Canon proper." The Sacramentarium of Gela-

sius, vol. I., p. 695, (ed. Muratori, 1748) gives the "oblique invocation" precisely in the form and connection which the Doctor considers objectionable " . . . the Virgin Mary . . . . and the Saints by whose merits and prayers grant, etc." It may also be found without the change of a syllable in the Sacramentarium of St. Gregory, vol. II., p. 2, (same edition). In the Liturgy of St. John Chrysostom, by Goar, p. 78 (Paris, 1647), the "Canon proper" contains the same "oblique invocation:" " . . . . by whose prayers protect us, etc.;" and in the Liturgy of St. Basil, p. 170, (Goar, Paris, 1647), it is given in the same order. With these authorities before his eyes, let the Doctor read the following from the letter of Vigilius to Eutherius (Migne, P. L. t. 69): "We have, through the goodness of God, received the Canon [with the 'oblique invocation' and 'objectionable words'] from Apostolical tradition," and tell us if he thinks he is in harmony with the faith of our Forefathers.

"I said," continues the Doctor (p. 315), "There was very little to object to in the words of the 'Canon of the Mass' [and we have shown that he should not object even to that little]; in the *deeds*, on the other hand—*the elevation of the Host*, for instance, as enjoined in the rubric—there is everything to object to; it has no warrant in the (uninterpolated) primitive liturgies, or in the usage of the Church for

the first six hundred years and more; it came in with transubstantiation, and it will go out with it." Yes, it did come in with transubstantiation, and it will go out with it. But when did transubstantiation come in, and when will it go out? It came in, as we have seen (chapt. 22), when Christ pronounced the words "This is my body," "This is my blood," and it will go out when there shall no longer be a priest in the Church to fulfil His precept, "Do this for a commemoration of me." How long it will be till that time comes, the Doctor does not venture to foretell; but we assure him, on the best authority, it will not be "until the consummation of the world." (Matth. xxviii. 20.)

But what of his assertion that "*the elevation of the host*, as enjoined in the rubric, has no warrant in the usage of the Church *for the first six hundred years and more?*" It is one of the many he has put on record to his own confusion. Here are the words of the rubric of the Missal, of which he speaks: "The celebrant holding the host between his thumbs and forefingers above the altar . . . . genuflecting *adores* it. Then rising, he elevates the host as high as he can conveniently, and, with his eyes fixed upon it . . . . exposes it to be reverently *adored* by the people." The rubric therefore enjoins both priest and people to adore. Let us now see if the Fathers "of the first six hundred years and more" knew

anything about this elevation and adoration which the Doctor says were not practised in their time.

In the Liturgy ascribed to St. John Chrysostom, which the Doctor himself quotes against us (p. 218) we read as follows: "Then the *Priest*, together with the Deacon, *adores* . . . . saying three times in secret, O God, be propitious to me a sinner. And all the *people* in like manner devoutly *adore*. When he sees the Priest extending his hands and taking the Consecrated Bread *to elevate it*, the Deacon exclaims: let us attend." The same holy Doctor (in 1 ad Cor. hom. 24, n. 5) says: "This is the Body [of Christ] which, even while lying in the manger, the Magi reverenced. Ungodly men, and barbarians, abandoning their country and their homes, entered upon a long and wearisome journey, and coming with fear and awe, *adored him*. Wherefore, let us, the citizens of heaven, imitate at least these barbarians. For when they beheld him in the manger, and in a shed, and saw nothing such as you now behold, they approached him with awe and trembling. You behold him, not in a manger, but *on an altar;* you see not a woman holding him, but a priest standing by."

St. Ambrose (l. 3, de Sp. Sto. c. 11, n. 79), commenting on the words, "Adore His footstool" (Ps. 98) writes: "By footstool, therefore, is understood the earth, and by earth Christ's flesh is meant, which

we also this day *adore* in the mysteries [*i. e.* in the Holy Eucharist], and which the Apostles *adored* in the Lord Jesus." St. Augustine (in Ps. 98, v. 5), explaining the same words, says: "What is his *footstool?* I ask;—the Scripture tells me, '*the earth is my footstool.*' Wavering, I turn to Christ, because here I look for Him, and I find how the earth may be *adored* without impiety, without impiety His footstool *be adored.* For He took upon Him earth of the earth, since flesh is of the earth, and of the flesh of Mary He took flesh. And since He walked here in that same flesh, and that self-same flesh He gave to us to eat unto salvation; and since no one eateth that flesh, *unless he has first adored it,* we see how the footstool of the Lord may be adored, and *we not only do not sin by adoring, but do sin by not adoring.*" Anastasius Sinaita (Orat. de Sacra Synaxi, n. 456) writing on this subject, has the following: "After the consecration of that unbloody sacrifice, the Priest *elevates the Bread of Life on high,* and exposes it to the view of all." The same "elevation" and "adoration" are also prescribed in the plainest terms in the Liturgies of St. Basil, Gelasius, and St. Gregory. Yet the Doctor has the "courage" to say that they have "no warrant in the (uninterpolated) primitive Liturgies, and in the usage of the Church *for the first six hundred years and more.*"

We pass now to the "Ordinary of the Mass," in

which the Doctor, with a mathematical predilection for the ascending series, finds "more to object to than in the 'Canon;' for instance, the *Confiteor*, or Confession 'to Almighty God, to blessed Mary . . . to all the Saints, and to you, Father [to wit, to the Priest]'; there is no *such* confession in any of the primitive Liturgies" (p. 316). Supposing so, what then? Has not the Church the same power now to decree rites and ceremonies that she had in the beginning? The Doctor cannot deny this without contradicting the 20th of the XXXIX. Articles of his own Church, which states explicitly that "The Church hath the power to decree Rites and Ceremonies." And now, let us ask the Doctor a question: What warrant of the primitive Liturgies is there for the several "confessions" to be recited, according to the "rubric" of the Book of Common Prayer, by the "priest" or people, "before the declaration of Absolution, or remission of sins?" He will sweat and cool off again before he finds any. If, then, he does not object to the Confessions prescribed in the Book of Common Prayer, though there are no *such* confessions in the primitive Liturgies; with what consistency can he object on that ground to the Confession in the Ordinary of the Mass? This looks very much like dealing with different weights and measures, which is "an abomination before the Lord."

He objects also (p. 321) to our "lighted chande-

liers," and to the use of incense, which, he tells us, "was in keeping with the worship under the Old Law, but is out of keeping with the worship under the New." Happily, he makes this assertion on his own authority, and does the Fathers no other irreverence than broadly contradicting their doctrine. To the Archbishop's arguments in favor of "lighted chandeliers,'" he says that "the primitive Christians, before they were driven into the Catacombs, would have replied in the words of the Apostle (I. Cor. xi. 16): 'We have no such custom, neither the churches of God'"—where the Apostle is speaking of men who "nourish their hair," and of women who do not cover their heads!

St. Jerome would never have replied so; on the contrary, he says that "*throughout all the churches of the East*, when the Gospel is to be read, the *chandeliers* [luminaria] *are lighted*, though the sun be shining brightly, not to drive away darkness, but as a sign of joy" (adv. Vigilantium, n. 7). This is plainly against the Doctor, unless he maintains that they were lighted in all the "churches of the East', for the benefit of the Catacombs in Rome. St. Paulinus of Nola, a poet more successful at Latin verse than the Doctor (see p. 478), could hardly make that reply after writing (Carm. 3, in Nat. S. Felicis):

"Clara coronantur densis altaria lychnis,
Lumina ceratis adolentur odora papyris,

Nocte dieque micant, sic nox splendore diei
Fulget, et ipsa dies cælesti illustris honore
Plus micat, innumeris lucem geminata lucernis."

Neither could St. Gregory Naz.; for he testifies that lighted candles were used at the administration of the Sacrament of Baptism (Orat. XL. 46), at the burial service (Orat. V. 16), and, in general, during the celebration of the festivals of the Church. The Fourth Council of Carthage (A.D. 398) has also the misfortune to be at variance with the Doctor on this subject; for it so far forgot "to reply in the words of the Apostle," that it actually decreed (can. 6, *De ordinat.*) the following: "When an acolyte is ordained, let him be instructed by the Bishop how he is to discharge his duty; and let him receive from the archdeacon the *candlestick* together with the *wax taper*, that he may know he has the right to light the *chandeliers of the church.*" We offer these passages without a word of comment, as they show clearly how far the Doctor has mistaken "the reply of the primitive Christians." If he can manipulate the "replies" they have given into harmony with his assertion, then we say he is a greater man than the inventor of the "Rattler Puzzle."

By way of postscript to the above, we would ask the Doctor what he thinks of the use of lights on the altars of those Episcopal churches in Baltimore and elsewhere, of which the daily papers fur-

nished us a list last Easter Monday? If "there is no such custom in the churches of God," the character of some Anglican churches is pretty well defined. Yet the Doctor is in communion with them, though he admits that "a man is known by the company he keeps!"

Now for "the use of incense," which the Doctor says "is out of keeping with the worship under the New Law." A reference to the practice of our Forefathers would have taught him better. He would have found in the Liturgy of St. John Chrysostom special prayers for the blessing of incense, and directions to the deacon to incense the altar at various times during Mass. He would have seen the use of incense enjoined in the *Testamentum* of St. Ephrem (Ed. Assemani, Biblioth. Oriental. T. I. p. 143): "Burn *incense* in the sanctuary, but attend my obsequies with prayer." He would have heard St. Ambrose (as quoted above), when speaking of the holy sacrifice of the Mass, express the wish "that an angel were by and would visibly appear while *we incense* the altar and offer the sacrifice."

From these Fathers, and many others whom it is unnecessary to quote, he might have learned that the primitive Church did not consider "the use of incense out of keeping with the worship under the New Law." As Dr. Stearns does not object to the use of flowers, we refer our readers to an article on "the ceremo-

nial use of flowers," published in the "Nineteenth Century," May, 1880.

Passing over the Doctor's statement that the best part of the Book of Common Prayer is not a translation from the Roman Missal (which the reader will find refuted in our chapter on the Holiness of the Church), we come to his objections to the use of Latin in our sacred Liturgy. Now, he certainly cannot say that Latin was not used in the "primitive" Church. And if he admits, with the 20th of his own XXXIX. Articles that "the Church hath power to decree Rites and Ceremonies," how can he object to her *retaining* those that were in use from the beginning? As to the question of expediency, there are several millions of intelligent Catholics who believe the Church of Christ just as wise and far-seeing as Dr. Stearns. Nay, we might offset his opinion, and pay him a compliment into the bargain, by merely citing against him the celebrated de Maistre who says: "What a sublime idea is that of a universal language for the universal Church! . . . . A changeable language is but little adapted to an unchanging religion . . . . the corruption of the age seizes constantly certain words and spoils them for its amusement" (Du Pape, l. I. c. 20).

Moreover, the Doctor's objections, like those of Protestants in general, "arise," as the Archbishop says, "from a total ignorance of the nature of the

Mass." If the Mass was a sermon, or nothing more than a union of prayer, the objections would perhaps hold good; but as it is a sacrifice of the body and blood of Christ, the graces attached to its celebration are not dependent on the language in which it is offered. Since, then, nothing of the merits of the sacrifice is lost to the people because they do not understand Latin, all the Doctor's objections fall to the ground, and the advantages of a dead language as a means of preserving purity of faith in the supreme act of Christian worship, and as a means of communication between the Bishops of the Church, become forthwith so many reasons for retaining the use of Latin.

"But," says the Archbishop, "is it true that the people do not understand what the priest says at Mass? Not at all. For, by the aid of an English Missal, or any other manual, they are able to follow the officiating clergyman from the beginning to the end of the service." Again, "the congregation could not be expected to hear the priest, even if he spoke in English, since his face is turned from them, and the greater part of what he says is pronounced in an undertone. And," he adds, "this was the system of worship God ordained in the ancient dispensation, as we learn from the Old Testament, and from the first chapter of St. Luke. The priest offered sacrifice, and prayed for the people in the

sanctuary while they prayed at a distance in the court. In all the schismatic churches of the East, the priest, in the public services, prays not in the vulgar, but in a dead language. Such, also, is the practice in the Jewish Synagogues at this day. The Rabbi reads the prayers in Hebrew, a language with which many of the congregation are not familiar" (p. 379).

The Doctor here notices only that the priest pronounces the greater part of the Mass in an undertone. "To which I reply," he says (p. 320), "Speak louder, and don't mumble your words like a heathen priest!" The Doctor's reply does credit to his taste. We think ourselves that rude language is a fitting vehicle for rude conceptions. The Doctor should know, however, that our Forefathers had such a reverential awe of the divine words spoken in the Mass, that they did not allow even the catechumens to be present during the Canon, and that the rubrics of the old Liturgies enjoin the priest to pronounce certain parts *secreto*, to himself.

Again he quotes from the Archbishop: "When the priest says Mass he is speaking not to the people, but to God, to whom all languages are equally intelligible," and replies, "Yes, and the people, who ought to be praying with him, are either gazing, or else praying each on his own hook, with perhaps a dozen different manuals in use in the same congrega-

tion at the same time" (p. 320). Now, we see no harm in each one's "praying on his own hook;" for, after all, praying "on one's own hook" is a holy occupation, and just as likely to be fervent and sincere as praying on somebody else's "hook." And as to the "gazing," we dare say that if the Doctor entered a Catholic Church instead of remaining outside, he would be surprised, like many other Protestants, to find so little of it, even though the congregation should have "a dozen different manuals in use at the same time." It is good, of course, to avoid distractions in prayer; but who knows that the Doctor, when he "speaks louder," may not give many a one to his own people?

Before giving his reasons why the use of Latin is retained in the Mass, the Archbishop shows how naturally that language came to be adopted since it was universally spoken when Christianity was established, and as an instance of its general use says: "The Fathers of the early Church generally wrote in the Latin tongue, which thus became the depository of the treasures of sacred literature in the Church." This statement the Doctor dexterously slips from its proper place and puts among the "reasons." "He gravely gives this," the Doctor informs us, "as one reason for having the Mass in Latin." Now, the Archbishop's reasons are numbered 1, 2, 3, and this certainly is not among them.

But, the Doctor says (p. 317), "that the reader may see what dependence is to be placed on this wholesale declaration [that the Fathers of the early Church generally wrote in Latin] . . . . I subjoin the following list of the Fathers of the first six centuries." And he gives a list which he conveniently makes to contain "*twenty-six* Greek Fathers, and sixteen Latin ones." We thank the Doctor for this: we have had a hearty laugh over it. Twenty-six Greek Fathers and only sixteen Latin ones! We thought of the Doctor's Migne edition of the Fathers which contains the works of more than *two thousand* Latin writers from Tertullian to St. Bernard, and of scarcely *three hundred* Greek writers from St. Bernard's time up to St. Barnabas! Or, if the Doctor could not conquer his aversion to the Christianity of the later Fathers, there was Migne again with *seventy-nine* volumes of the Latin Fathers and about *five hundred* writers down to the sixth century, against *forty-three* volumes, not counting the Latin translation, and only *one hundred and eighty-one* Greek writers for the same period! Verily this is an age of wonders.

Yes, certainly, the reader may see now what dependence is to be placed on the Archbishop's wholesale declaration—and he may see, too, what credit is to be given to the Doctor's sweeping assertions.

CHAPTER XXVII.

THE SACRAMENT OF PENANCE.

According to Catholic doctrine, the Sacrament of Penance consists in absolution from sins committed after Baptism, given by a priest having jurisdiction, to a penitent who has confessed his sins to him with true contrition, and is ready to offer to God for them, the satisfaction which the priest imposes upon him. To prove then the existence of the Sacrament of Penance, we have but to prove that Christ our Lord has given to the priests of his Church the power to absolve penitents from sins committed after Baptism. For if by His own institution, Christ has given this power to the priests of His Church, then the outward sign, which consists in the confession of the penitent and the absolution of the priest, conveys to the penitent, together with the remission of his sins, the grace of Sanctification, and consequently is a Sacrament. Wherefore the point at issue between Catholics who believe in the Sacrament of Penance and Protestants who deny it, clearly and briefly stands thus:—Did our Lord give to the priests of His Church the power of absolving penitent Christians from sins committed after Baptism; and does the priest, giving, as minister of God, absolution to a penitent Christian impart to

him remission of sins and sanctifying grace? That this question is to be answered in the affirmative, we shall presently prove, both by the words of our Lord and the teaching of the Fathers.

It will not be amiss, however, first to remove certain obstacles which our opponent has thrown in the way. Dr. Stearns begins his strictures on the Sacrament of Penance by these words: "The very title of this chapter is a misnomer; for says the Catechism of the Council of Trent, every Sacrament consists of two things: 'Matter' which is called the element, and 'Form' which is commonly called 'the word'" (p. 322). He then compares this passage with the following one of the same Council speaking of the Sacrament of Penance: "The Matter of the other Sacraments is some production of nature or art; but the acts of the penitent, contrition, confession and satisfaction, constitute, as has been defined by the Council of Trent, the Matter as it were (quasi materia) of the Sacrament of Penance" (p. 322). Dr. Stearns looks upon these two passages as at variance with each other, and concludes: "Now Matter-as-it-were, isn't Matter at all. . . . . By this time the reader will begin to think, that though nothing is the matter *of* the Sacrament, something is the matter *with* it" (p. 323). Poor Dr. Stearns! there *may be* wit in these words, but sense or truth certainly not a whit; and wit without truth speaks very little in a

Doctor of Divinity discussing momentous matters of religion. The quotations from the Catechism are so clipped and garbled, as to permit our punster to bring out in bold relief his little joke. But now for what the Catechism teaches on the subject, and in full; then will Dr. Stearns's objection and his joke gently vanish out of sight.

According to the Catechism of the Council of Trent, says Dr. Stearns (p. 277) "a Sacrament is a sensible thing," and "this sensible thing consists of two parts, the 'Matter' and 'the Form;' water being the 'Matter' in Baptism for instance, and the words 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost,' 'the Form.'" Therefore, according to the Catechism quoted by Dr. Stearns, a Sacrament which is a 'sensible thing' must have a part perceptible to the senses, which is called 'Matter,' to which the other part, 'the Form,' likewise perceptible to the senses, is applied. Now let us supply the words of the Catechism with regard to the Sacrament of Penance, which have been suppressed by Dr. Stearns. The Catechism says (p. 179, ed. Fielding Lucas, Jr., Baltimore): "It consists of certain sensible things significant of that which passes interiorly in the soul." Where, may it please you, Dr. Stearns, is the contradiction? The Catechism having said that every Sacrament is a "sensible thing", consisting of two parts, Matter and Form, accordingly de-

clares that the Sacrament of Penance consists of "sensible things." The Catechism afterwards tells us that this Sacrament consists in the acts of the penitent; contrition, confession, and satisfaction as Matter; and, as Form, in the absolving words of the priest. Are not these two sensible parts, composing one "sensible thing," namely a sacred sign significant of the grace it conveys to the penitent sinner? True it is, the Catechism observes that the three acts of the penitent constitute "the matter as it were (quasi materia) of the Sacrament of Penance;" but in the preceding and following words, also suppressed by Dr. Stearns, it explains the meaning of this sentence. "The Sacrament of Penance," says the Catechism (p. 181), "differs from the other Sacraments in this: the matter of the other Sacraments is some production of nature or art, but the acts of the penitent, contrition, confession and satisfaction, constitute, as has been defined by the Council of Trent, the matter as it were of the Sacrament of Penance. . . . . When the holy Synod says, that they are 'the matter as it were,' it is not because they are not the real matter, but because they are not, like water in Baptism and chrism in Confirmation, matter that may be applied exteriorly." *

* "Neque vero hi actus, quasi materia a S. Synodo appellantur, quia veræ materiæ rationem non habeant, sed quia ejusdem generis materia non sint, quæ extrin-

Our learned Doctor, being very skilful in mixing up matters and most adroit in drawing conclusions unwarranted by their premises, asserts (p. 330) that "from the Canons of the Council of Trent, and from the Catechism set forth by its authority, we see what 'Sacramental Confession' is: it is (1.) to a priest, (2.) in private, (3.) of secret sins even those of *thought*, (4.) compulsory, (5.) for obtaining *private* absolution, (6.) without *previous* and *public* penance, the penance being always *subsequent* and private, (7.) of divine institution. This is 'Sacramental Confession,' the necessity of which, the Archbishop says, all the Fathers insist upon." Now the doctrine of the Council of Trent, as explained by its Catechism is: 1. that Sacramental Confession, confession namely of a penitent Christian in order to obtain the remission of sins committed after Baptism, is of divine institution. 2. That such confession must be made to a priest having jurisdiction over the penitent. 3. That such confession is necessary in order to be absolved from mortal sins; insomuch that even though the penitent, by an act of perfect contrition, may have obtained the remission of his sins and justifying grace directly from God, he has yet to confess his sins to a lawfully appointed priest, since they were forgiven by God with

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secus adhibeatur ut aqua in Baptismo et chrisma in Confirmatione" (Catech. Concil. Trid., p. 2, n. 17).

reference to the Sacrament of Penance, which is instituted as a necessary means for their remission. 4. *All* mortal sins committed after Baptism having to be remitted in this Sacrament, secret sins, even sins of *thought*, when mortal, must be confessed. 5. Public confession is not essential to the Sacrament of Penance, nor of divine institution, though formerly sometimes practised in the Church. 6. Works of penance, imposed by the priest on the penitent as sacramental satisfaction for sins confessed, must not necessarily be performed after absolution or in private. This penance can be public, and precede absolution; so, according to the ancient discipline of the Church, it was prescribed for certain crimes.

But let us come back to the point at issue: Has Christ given to the priests of His church the power to absolve repenting sinners from sins committed after Baptism? Our Saviour's words conferring this power on the Apostles and their successors, the priests of His Church, are expressed in the plainest language, and leave no room for misconception or cavil. In the Gospel of St. Matthew, our Lord thus addresses Peter: "And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (Matth. xvi. 19). Again, addressing all the Apostles on another occasion, He says: "Amen,

I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven" (Matth. xviii. 18). And, after His resurrection, our Lord most clearly, addressing His disciples, says to them: "As the Father hath sent me, I also send you. . . . . Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained" (John xx. 21, 22, 23).

Nor was the forgiving power, granted by these words to the Apostles, confined to them alone, but was extended to their successors in the ministry for all times and places. This power was given to those who had to carry on the work of salvation, for which Christ was sent into the world: "As the Father hath sent me, I also send you." This power was given for the needs of all the faithful. Hence it was not to cease with the Apostles, but to be transmitted to their successors. "The forgiveness of sin," aptly remarks the Archbishop, "was to continue while sin lasted in the world; and as sin, alas! will always be in the world, so will the remedy for sin be always in the Church. The medicine will co-exist with the disease. The power which our Lord gave to the Apostles to preach, to baptize, to confirm, to ordain, etc., was transmitted by them to their successors. Why not also the power, which they had re-

ceived, to forgive sins, since man's greatest need is his reconciliation with God by the forgiveness of his offences?" (p. 391.)

Dr. Stearns does not deny that the power conferred on the Apostles by our Lord's words just quoted, is handed down to their successors in the ministry; but misunderstands the nature of this power. "I exercise this power," he says, "whenever I baptize one that offers himself for Baptism, or decline to baptize him, according as I *judge* him to be or not to be in a suitable condition to be baptized. In the same way I exercise this power in admitting or declining to admit him to the Holy Communion. . . . Again I exercise the power, when in the Morning and Evening Service, and in the celebration of the Holy Communion, Christ, speaking by me as His ambassador, then and there absolves all those and only those, who then and there have, 'with hearty repentance and true faith,' confessed their sins unto Him. . . . Once more, I exercise the power, when, in the pulpit, or in private, to one who comes to me in private to 'open his grief,' I, 'by the ministry of God's Holy Word,' or by 'ghostly counsel and advice,' give (not the *form*) but the '*benefit* of absolution,' to the quieting of a disturbed conscience, and 'the removing of all scruple and doubtfulness'" (pp. 323, 324).

It is sufficient to compare these circuitous and ora-

torical interpretations of our learned expounder with our Lord's own words, to see how false they are. To begin by the last instance which Dr. Stearns mentions, who does not see that to give "ghostly counsel and advice," is quite a different thing from forgiving sins and reconciling a sinner to God. Now this absolving power the words of our Lord clearly express, and they cannot consequently be understood to be exercised when "ghostly counsel and advice" are given to "quiet a disturbed conscience and to remove all scruple and doubtfulness." Again, how can the power given by these words of our Lord, "whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained," be said, according to the proper meaning of the terms, to be the power of preaching the word of God. This interpretation is evidently false on the face of it, for the preacher does not *forgive* sins, does not justify the sinner, and much less does he retain sins. The preacher does but exhort sinners to repentance, urging them to implore and obtain the grace of reconciliation from God. Moreover, Dr. Stearns cannot say that he exercises the power given by our Lord's words to the Apostles, by admitting, or refusing to admit, to Holy Communion. Let him first prove, if he can, that "to forgive sins," means "to admit to Holy Communion," and to "retain sins," to "refuse" to admit to it, and after he has

shown *this*, then we will bestow further attention on his interpretation.

Lastly we ask, how can the forgiving power granted the Apostles be understood as that of baptizing? This they had already received and exercised (John iii. 22.; iv. i2) before the forgiving power had been conferred upon them (John xx. 19–23). The power of forgiving, therefore, was different from that of baptizing. Moreover, the power of baptizing regards those who *are not of the Church*, and are to be admitted into it; whereas the forgiving power spoken of in the above quoted texts regards *those who are of the Church:* "Thou art Peter, and on this rock I will build my Church, ... and I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound also in heaven; and whatsoever thou shalt loose upon earth, shall be loosed also in heaven." But for argument's sake, suppose these words could be understood of the power of remitting sins by Baptism; then would these very words also prove the power given to the Apostles and to their successors in the ministry, of forgiving sins committed by the members of the Church after their Baptism. For Christ's words to Peter are without any restriction "Whatsoever thou shalt bind," "Whatsoever thou shalt loose," and so also are those spoken to all the Apostles: "Whatsoever you shall bind, shall be

bound; whatsoever you shall loose on earth, shall be loosed also in heaven." Listen, Dr. Stearns, to the following passage, written in the fourth century, against the Novatian heresy by St. Pacianus. He says: "If I admit that this power of loosing and binding regards the Gentiles, I shall prove that it regards baptized persons for a *still greater reason;* for if the ministers of the Church can absolve or bind those who do not belong to her and are not yet under her jurisdiction, so much the more can they absolve or bind those who are subject to her" (Epist. 3 ad Sympron. n. xi.)

In connection with this, it is to be observed that the Novatians, as well as the Montanists, did not deny the existence of the Sacrament of Penance, but only asserted that the forgiving power received by the ministers of the Church, and to be exercised by them in that Sacrament, could not be extended to certain very grievous sins. For this error they were cast out of the bosom of the Church and looked upon as heretics. Wherefore it clearly appears that in the second, third and fourth centuries, during which those heretics sprang up among Christians and strove to defend their erroneous doctrine, the Church of God not only believed in the forgiving power of the Sacrament of Penance, a power which even those heretics did not deny, but also believed in the extension of that power to all sins committed

after baptism, which extension those heretics did deny.

But let us now summon some of the earlier witnesses, and hear their evidence on the forgiving power which Christ gave to the ministers of His Church, a power distinct, too, from that of baptizing, and which was to be exercised in a totally different Sacramental action.

St. Ambrose, fifteen centuries ago, answering the modern objections against the priestly power of absolving from sins, and showing that this power given by Christ is exercised in a Sacrament, that of Penance, entirely distinct from the Sacrament of Baptism, addressing the Novatians, says: "Wherefore do ye baptize, if sins can not be forgiven by man? For assuredly in Baptism there is remission of all sins. What matters it whether priests claim this right as having been given them by means of Penance or Baptism? One is the mystery in both. But thou sayest: 'It is the grace of the mysteries that operates in Baptism!' And what operates in Penance? Is it not the name of God? Where you choose, you claim for yourselves the grace of God; where you choose, you repudiate it (de Pœn. L. 1, c. 8, n. 36–37)." Again (op. cit. lib. 1, c. 2, n. 6): "But they say, we show reverence to the Lord, by reserving to Him alone the power of forgiving sins. Now no one can more grievously offend Him, than they who

would annul His commands and throw upon Him the duty given to themselves. For, since the Lord Jesus Himself has said in His Gospel: 'Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained' (John xx. 22, 23); who is it who honors Him the more, he that obeys His commands, or he that resists them?"

In the following No. 7, he declares the power to bind and to loose to be given exclusively to the priests: "Jus enim hoc solis permissum sacerdotibus est." In the next chapter (c. 3, n. 10), refuting the Novatian distinction between sins more or less grievous, he writes: "they say they grant pardon to lesser, but not to greater crimes. . . . . Now, God made no such distinction; He promised His mercy to all, and gave to His priests the power to loosen without any exception."

Again, in his 2d book de Pœnit. (L. ii. c. 2, n. 12), St. Ambrose says: "What seems to us impossible to obtain, is possible to God to grant. For it seemed impossible for sin to be washed away by water; thus Naaman the Syrian thought his leprosy could not be washed away by water. But God made possible what was impossible,—God who has bestowed so great a favor on us. In like manner it seemed impossible that sins should be forgiven by Penance; Christ gave this to the Apostles, and from

the Apostles it has been handed down to the priests as their duty. Thus what seemed impossible has become possible." Could the Catholic dogma of the Sacrament of Penance be more forcibly stated? Christ, says St. Ambrose, has given to the Apostles, and through them to all His priests, and to them alone,—solis sacerdotibus—the power and the command—jus, mandatum—to absolve in the Sacrament of Penance—in Pœnitentia—sinners from all their sins; and as to the forgiveness thereof, with the same effect as in Baptism.

Now, the necessity of confession is implied in these tests. For the priest who has received the power of binding and loosing from God, must know his sins from the penitent's own lips, and his repentance also, in order to absolve the well-disposed, and not to absolve the ill-disposed; in order to impose due satisfaction on the penitent for his sins, and to show him the means of amendment.

But the same Holy Doctor speaks explicitly of confession. In the same 2d book (De Pœnit.), to cite but one example, he says (c. 3, n. 19): "Wherefore the Lord by His word hath *most clearly ordered*, the grace of the heavenly sacrament to be poured even upon those guilty of the greatest crimes, provided with all their heart and *open confession* they do penance for their sins."

Archbishop Gibbons quoted the following passage from St. Ambrose: "The poison is sin; the remedy, the accusation of one's crime (accusatio sui criminis): the poison is iniquity; confession is the remedy of the relapse. And therefore it is truly a remedy against poison (remedium de veneno est), if thou declare thine iniquities, that thou mayest be justified." Dr. Stearns tells us (p. 339) that he "has searched carefully through the four volumes of Migne's Edition of St. Ambrose, with the help of tolerably full indexes, and has not been able to find" this passage. We are glad to inform him that he has only to look at the exposition of the 37th Psalm to find it in Migne's Edition (tom. I. p. 1062, col. 2, n. 11); where he will also find (n. 51, p. 1084), staring him in the face, the words which follow in the Archbishop's quotation. The words are: "Art thou ashamed? This shame will avail thee little at the judgment seat of God."

Again, for Rev. Dr. Stearns's benefit, we subjoin this other passage, also taken from St. Ambrose (in Ps. 38, n. 37): "Hear what He says: I will give to thee the keys of the kingdom of heaven: whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose upon earth shall be loosed also in heaven (Matth. xvi. 19). To thee, He says, I will give the keys of the kingdom of heaven, that thou mayest loosen and bind.

This Novatianus has not understood; but the Church of God has understood it; wherefore he is in his fall, we in remission; he is in impenitence, we in grace. What is said to Peter, is said to the Apostles: we usurp not our power, but we obey our command."

These passages are quite sufficient for our purpose; dismissing then many others which suggest themselves, we shall merely mention a passage quoted by the Archbishop, and taken from St. Ambrose's treatise de Pœnitentia (L. 2, c. 9, n. 87). Here it is: "There are some who ask for penance, that they may at once be restored to communion. These do not so much desire to be loosed as to bind the priest; for they do not unburden their conscience, but they burden his, who is commanded not to give holy things unto dogs, that is, not to admit impure souls to the Holy Communion."

As to these words, Dr. Stearns thinks they can afford no evidence in our favor; for says he, in the paragraph immediately preceding, St. Ambrose tells us that "Many conscious of their sins, through fear of future punishment, ask for penance, and after they have accepted it, draw back through shame of the public supplication." Hence, concludes Dr. Stearns (p. 340): "in both cases the penance which is of course imposed by the Priest or the Bishop is *public*, and the 'loosing' after the penance is by the Priest or the Bishop, and is *public* also."

But the Reverend Chaplain of Easton is once more mistaken. First, St. Ambrose speaks there of two different kinds of penitents, not suitably disposed to receive the Sacramental grace of Penance for different reasons: some, because ashamed to perform public penance imposed by the priest; others, because desirous of being *at once admitted* to holy communion —therefore it cannot be affirmed that "in *both* cases the penance is *public*." Secondly, what if it were so? Because the priest should impose *public* penance as a fitting satisfaction for certain sins, does it follow that he has no power of judging of the sins, of "binding and loosing" them, according to his judgment? Does it follow that in the Sacrament of Penance he does not confer sanctifying grace on the penitent, by absolving him from his sins? Dr. Stearns admits the "loosing" is by the Priest or the Bishop. What "loosing" according to St. Ambrose, is done by them? Evidently the "loosing" from "sins" by which the penitent is *reconciled* with God, as appears from the numerous texts brought forward. But that "loosing" cannot be effected without sanctifying grace being given to the penitent sinner; therefore the action of the priest conveys this grace to the penitent, and consequently is a Sacrament.

But Dr. Stearns informs us that he has discovered a few words of St. Ambrose (in Luc. L. 10, n. 88), to allege in his favor. Here they are: "Let tears

wash away the guilt which one is ashamed to confess with the voice. Tears consult both for pardon and for modesty. Tears express the fault without alarm. Tears confess the sin without injuring bashfulness. Tears obtain the pardon they ask not for." Without wasting time in discussing the correctness of the translation, but taking it as it stands, yet will these words, even in their English garb, not in the least profit our Doctor's cause. In fact by them St. Ambrose, who is speaking of Peter's tears and conversion, would show that *perfect contrition*, the signs of which are those tears, at once obtains forgiveness of sin from God, and restoration to the state of grace; and this is the Catholic doctrine which we profess. But in the words above quoted, St. Ambrose is far from saying what Dr. Stearns would have him say, and therefore thought he had said: namely, that the penitent, even when he has shed tears of perfect contrition for his sins, is not obliged to reveal his sins to the priest in the secret of confession, and obtain his absolution. On the contrary, the holy Doctor, in the several texts which we have cited, clearly speaks of the necessity of submitting all mortal sins to priestly absolution. Moreover, in the very books from which Dr. Stearns gives his quotations, he could have read with a little good will (in Luc. lib. 5, n. 13), most evidently stated, that the remission of sins after baptism takes place through the ministry of the

priest. "Who," says he, "but God alone can forgive sins; who still forgives *by those* to whom *He has given the power of forgiving?*"

We have largely quoted from St. Ambrose, not so much to prove our point, but as to give a sample of what we might do with regard to other Fathers of the Church.

St. Jerome clearly proclaims his faith concerning the power granted to the priest of absolving penitents from sins: "Far be it from me," he writes (Ep. 14, ad Heliod. n. 8), "to say anything wrong of those, who, succeeding to the Apostolic dignity, consecrate the body of Christ with sacred word; by whom we too are Christians; who *having the keys of the kingdom of heaven*, do judgment in some manner, even before the Day of Judgment." In his Commentary on the Gospel of St. Matthew (cap. xviii. v. 18) he says: "[Christ] gave power to the Apostles that they who are condemned by them may know that *human* power is strengthened by a divine sentence; and that whatever has been bound on earth is also bound in heaven." Again in the same book (c. 16, n. 19), he plainly informs us that this power granted by Christ to the Apostles, and from them transmitted to their successors, the priests of the Church, necessarily implies on the part of the penitent the obligation of confessing his sins. "The Bishop and the Priest *having heard as his duty requires*, the various quali-

ties of sins, he understands who should be bound, who should be loosed" (pro officio suo, cum peccatorum audierit varietates, scit qui ligandus sit, quive solvendus). That this translation quoted by the Archbishop is correct, is evident to any one having a little knowledge of Latin.

The Archbishop quoted the following passage from St. Augustine (Serm. 392, c. 3): "Let no one say to himself: I do penance to God in private, I do it before God. Is it in vain that Christ hath said, 'whatsoever thou shalt loose on earth, shall be loosed in heaven'? Is it in vain that the keys have been given to the Church? Do we make void the Gospel? void the words of Christ?" Dr. Stearns finds fault with the Archbishop for not informing us that these words are from a Sermon "*ad conjugatos*" "to married people," and for not quoting the words immediately preceding the passage adduced: "ye who have defiled yourselves by adultery, do penance as it is done in the Church, that the Church may pray for you." Well, do these two circumstances change the meaning of the passage cited by the Archbishop? Does it not remain as clear as before? Does not St. Augustine say, that they who have committed adultery cannot obtain remission of their sin, *but through* the power of the keys? This is what St. Augustine forcibly affirms, and this is what the Archbishop had to prove. And even supposing that they

to whom St. Augustine directed his sermon, had to submit to public penance, according to the judgment of the priests of the Church, in order to be absolved from their sin, would that prove that their sin could be forgiven independently of the power of the keys? Certainly not.

Dr. Stearns dramatically continues (p. 348): "Call St. Augustine: What say you? Is the Archbishop right or wrong? Wrong. What have I to do with men that they should hear my confession, as if they could heal (sanaturi sint) all my diseases? *Conf.* L. x. c. 3." Alas! another blunder in patristic knowledge! These words, in which St. Augustine addressing himself to God, says, that he does not write *the book of his "Confessions,"* in order to *satisfy the curiosity of men*, who cannot heal all his diseases; ("why do they ask me who I am, who do not wish to hear from Thee (God) who they are?") these words are quoted by the Rev. "Examining Chaplain of Easton," as if St. Augustine were speaking of confession of sins to be made to the priest for absolution. "Where ignorance is bliss, 'tis folly to be wise."

From St. John Chrysostom six passages are quoted by the Archbishop, three from his 3d book on the Priesthood, one from his 30th, one from his 20th Homily on Genesis, and one from his Homilies on St. Matthew's Gospel, which last is as follows: "Do not confess to me only of fornication, nor of those

things that are manifest among men; but bring together also thy own calumnies and evil speaking . . . . and all such things." This passage can be read in the 41st Homil. (al. 42d) on St. Matthew, n. 4. There, too, Dr. Stearns, will discover that the holy Doctor was *not* "putting these words into the mouth of God;" but was himself addressing the sinner, exhorting him to penance and to a careful examination of his conscience. He will also learn that St. Chrysostom is *not* "in flat contradiction with passage after passage in other parts of his works," for in the passages quoted from Hom. 4, de Lazaro § 4, and Hom. 5, de Incomprehen. Dei Nat. § 7, the holy Doctor says that we are not obliged to tell our sins to men, that they may reproach and reprove us; but we are obliged to lay bare the wounds of our soul to God, and seek remedies for them from Him. This we Catholics do when we secretly confess our sins to a priest, speaking to him not as to a man, "a fellow servant," but as to the representative of Christ, who heals our wounds by the ministry of His priests. "Let a man" says the Apostle (I. ad Cor. iv. 1), "so account of us as of the ministers of Christ, and the dispensers of the mysteries of God."

In the other passage quoted by Dr. Stearns from the 6th Hom. de Pœnitent. St. Chrysostom says: "Within, in the conscience, none being present except the all-seeing God, enter into judgment and ex-

amination of sins, and reviewing thy whole life bring thy sins into the judgment of thy mind; correct thy transgressions; and thus with a pure conscience touch the Holy Table and partake of the holy sacrifice." Now in these words St. Chrysostom *does* speak of "examination of sins, made in the conscience, none being present but God," and this we Catholics always practice, when preparing for confession; he *does* speak of "correcting our sins;"—but he *does not say* that *we* "correct" our sins, that is, that we are absolved from our sins, by a mere examination of conscience, or by our own judgment on ourselves, or by confessing our sins to God *alone* in the secret of our own conscience. Since St. Chrysostom does not say what Dr. Stearns pretends, he does not consequently contradict what he says of the necessity of confessing our sins to the priest, in order to be absolved from them by him. Of *this* confession he speaks in the two passages given by the Archbishop, and which are taken from his 20th and 30th Homilies on Genesis. He exhorts sinners to confess their sins, to show their wounds to the physician, "for the confession of sins is the absolution of crimes." *Ἡ γαρ ομολογία τῶν ἡμαρτημένων ἀφανισμὸς γίνεται τῶν πλημμελημάτων.* (Hom. xx., n. 3.)

The strength of these passages must have thrown Dr. Stearns into narrow straits, and placed him in a sorry plight for an attack, since we find him assert-

ing, as the only means of defence, that the word "physician" in St. Chrysostom, had to be written with a capital P, so as to mean God and not the priest. But this paltry assertion falls to the ground, not being supported by any solid arguments, and being, moreover, gainsaid by the context of the 20th Hom., where St. Chrysostom is led to speak of confession by the manifestation which Lamech made of his crime, not to God alone, but to his wives.

Our Examining Chaplain has been more prudent and wary as to the three passages quoted by the Archbishop, from St. John Chrysostom's 3d Book on the Priesthood. On these Dr. Stearns cautiously makes no remark, but silently glides over the formidable truths. But we insist on them, as they settle the question, and cast a flood of light upon all the holy Doctor's other passages on Penance and Confession. Before submitting them, we ask our reader whether he can doubt the truth of the following propositions, to wit: 1. That men who are appointed by God to be judges of sin, must take cognizance of sin; 2. That they cannot take such cognizance, with regard to all the sins from which they are appointed to absolve, but by the confession of these sins made by the sinner himself. If no doubt can be reasonably entertained as to the truth of these propositions, it follows: 1. That, priests being appointed judges of

all grievous sins, and the power and office being given them by God of absolving or not absolving men from their sins, they must hear from the sinner's own lips the confession of his sins; 2. It follows that God has made it necessary for sinners to confess to the priest, in order that their sins be absolved. Now, St. Chrysostom declares that such office and power belong to the priests of the Church; therefore, he teaches that the confession of our sins to the priest is necessary; therefore, once more, he teaches that the priest, in giving absolution to him who confesses his sins, administers the Sacrament of Penance.

These are the passages quoted by the Archbishop: "To the priests is given a power which God would not grant either to angels or archangels; inasmuch that what priests do below, God ratifies above, and the Master confirms the sentence of His servants . . . . For He says, 'Whose sins you shall retain, they are retained.' What power, I ask, can be greater than this? The Father hath given all power to the Son; and I see all this same power delivered to them by God the Son . . . . To cleanse the leprosy of the body, or rather to pronounce it cleansed, was given to the Jewish Priests alone. But to our priests is granted the power not of declaring healed the leprosy of the body, but of absolutely cleansing the defilements of the soul."

One more witness was called in by the Archbishop

to testify to the necessity of confession, namely, St. Basil the Great. We have purposely kept back this witness to the end, Dr. Stearns having loudly and boisterously clamored about this quotation. We shall now endeavor, and it will not cost us much effort, to quell this clamor. St. Basil, *Reg. Brev.* (Quaest. 229), asks: "Whether forbidden actions ought to be laid open without shame to all, or only to some, and who these are?" And he answers: "In the confession of sins the same rule is to be observed as in laying open the diseases of the body. As, then, men do not reveal the diseases of the body to all, nor to any one, but to those who are skilful in curing them, so the confession of sins ought to be made to those who have the power to cure them, as it is written: Ye that are strong bear the infirmities of the weak, *i. e.* by your care and solicitude remove them."

But who are those whom St. Basil said to be so strong, as to be able to cure the spiritual wounds of others, namely, their sins? St. Basil explains who they are, when speaking of those to whom these wounds *must* be made manifest in order to be cured. In the same book (Quaest. 288) he asks: "Whether he who will confess his sins, ought to confess them to all, or to anyone he likes (quibuslibet), or to whom?" He answers: "Necessarily to those to whom the dispensation of the Mysteries of God has

been committed." *ἀναγκαῖον τοῖς πεπιστευμένοῖς τὴν οἰκονομῖαν τῶν μυστηρίων τοῦ θεοῦ εξομολο γεῖσ θαι τὰ αμαρτήματα.*

From these passages the reader will see at a glance that St. Basil, with the greatest wisdom and precision, tells us: 1. Of the necessity of confessing our sins to the priests, to whom "has been committed the dispensation of the Mysteries of God." 2. Of the power given to the priests of curing the spiritual diseases of the faithful, namely, the power of absolving them from their sins. Because of this priestly power, St. Basil styles the priests "strong," and (sensu accommodatitio) applies the words of St. Paul to them: "We that are stronger ought to bear the infirmities of the weak" (Rom. xv. 1). Therefore, the Archbishop was perfectly justified in drawing these conclusions from the passages of St. Basil.

The words which follow *neither do, nor can* change their meaning; nay, they even *confirm* it. For St. Basil says: "For thus also are they found to have acted who did penance of old in regard of the Saints. For it is written in the Gospel that they confessed their sins to John the Baptist; and, in the Acts, to the Apostles themselves, by whom also they were baptized." These words show, that as the Jews doing penance confessed their sins to St. John the Baptist, commissioned by God to baptize them with "the baptism of penance unto remission of sins" (St. Mark,

i. 4, 5); that as the faithful confessed their sins to the Apostles who had received power, according to what we read in the Acts (xix. 18): "Many of them that believed came confessing and declaring their deeds;" so we confess our sins to the priests appointed by God to administer to us the Sacrament of Penance. And here, in passing, we remark, that the words of the text "επὶ τῶν αγιῶν" are correctly translated by the Archbishop: "in regard to the Saints." For St. Basil meant to express what the penitents of old did, *with regard* to those commissioned by God, namely, St. John and the Apostles, as appears from the last part of the quotation.

Dr. Stearns has again fallen into a mistake, by asserting that the words just quoted mean *public confession;* and his charge of unfairness against the Archbishop being utterly unjust, should be retorted against himself.

But, suppose επὶ τῶν αγιῶν should speak of *confession made in public*, what does it matter to the point at issue? Does not St. Basil say that confession *must* be made by those who have sinned to those to whom the dispensation of the mysteries of God have been committed? Are not they those who succeed the Apostles in the priesthood? Now if St. Basil says this so clearly, as only the wilfully blind can fail to see, it follows that confession, whether *private* or *public*, must always be made to the priests,

who alone can absolve from sin. And this, this and no more, is what we wish to prove.

But Dr. Stearns may be much surprised when he hears that the Archbishop is even justified in having quoted St. Basil as he has done in the first edition of the "Faith of our Fathers," namely in joining together the two passages of the 229th and 288th answers of *Reg. Brev.;* as the second was the complement and the exposition of the first, though separated from it in the Benedictine Edition by many pages. Dr. Stearns, highly scandalized at such a manner of quoting, qualifies it with abusive language. But he would doubtless have avoided it had his little acquaintance with the writings of the Fathers not hindered him from knowing, that one of the brightest lights of the Greek Church, St. Anastasius Sinaita, had quoted the same passage of St. Basil, in the same manner and for the same purpose, as did Archbishop Gibbons. (See Migne, P. G. t. 89, p. 375.)

Before dismissing the analysis of St. Basil's doctrine on confession, we are obliged to say a word on the following passage quoted by Dr. Stearns as St. Basil's, in his favor: "I do not confess with the lips, that I may be made manifest to the people, but within, in the very heart, closing my eye, I show the groaning within me to *Thee alone, who seest in secret*, roaring within myself." Hom. in Ps. 37, 8.

The reader should be made aware that this Homily, from which the text is taken, is *spurious*, and not found among the genuine writings of St. Basil. (See Migne, P. G. vol. 29, p. 210.) But even granting its authenticity, the quotation proves nothing against the Archbishop, but very much against Dr. Stearns, who alleges it in the present case. For the text runs thus: "After this then *David* says: I roared with the groaning of my heart. Not that I may become manifest to many, do I confess with the lips, but with my heart itself, with eyes closed, to Thee alone who seest secret things, roaring within myself, I make known my groanings." It is then *David* who speaks, not *St. Basil;* and David, of course, could not go to confession, for, the Sacrament of Penance being not yet instituted, it was by contrition alone that the royal penitent could obtain forgiveness of his sins. Yet the reader was made to believe by this quotation, attributed to St. Basil, that this illustrious Doctor of the Church had rejected *Sacramental Confession.*

We have done. The doctrine of the Fathers as quoted by the Archbishop has been discussed; they lived and wrote before the pontificate of St. Leo the Great, and all clearly bear witness to the power possessed by God's priests, of absolving from sin in the Sacrament of Penance; they testify, one and all, to the necessity of confession. We could also quote

the testimony of Tertullian (de Poenit. n. 8, 12), of St. Cyprian (de *Lapsis* c. 26), of Origen (hom. 2 and 3 in Lev.), of St. Hilary (in Matth. c. 16 and c. 18), of St. Athanasius (Tract. in illud, Euntes in pagum, etc., and in Fragm. contra Novat.), of St. Innocent I. (Ep. 25, ad Decentium), and of others who flourished before St. Leo the Great.

Now, in face of such an array of Fathers, would the reader believe that Dr. Stearns, with characteristic audacity, had dared (p. 328) to challenge the Archbishop to produce out of the genuine writings of the Fathers, Greek and Latin, "who wrote before the time of Leo, one passage, only one, insisting upon the necessity of Sacramental Confession as a divine institution?"

Add to this the many other testimonies in the writings of the Fathers, after Leo the Great—the canons of many Councils—the "Libri Poenitentiales," and then let the reader judge whether the Archbishop was not too moderate when he said (p. 398): "With a reckless disregard of the unanimous voice of antiquity, our adversaries have the hardihood to assert, that private or Sacramental Confession [viz. confession made to a priest in order to be absolved from sin] was introduced at a period subsequent to the twelfth century."

It must surely be a matter of much amusement to the reader, to hear Dr. Stearns gravely declare, that

Nectarius, Bishop of Constantinople in the year 390, abolished Sacramental Confession of sins, after having heard St. Chrysostom, Nectarius' immediate successor in the See of Constantinople, insisting on the necessity of confessing all grievous sins, on account of the power of loosing and binding given to the priests. Nectarius did away with the office of *Penitentiary Priest*, who from the 3d century had been appointed to hear the confessions of *those who had committed crimes for which they had to submit to public penance.* This office being abolished, penitents were free to address themselves for confession to the Bishop or to any one of the priests, in the same manner as they were free to do before the institution of the *Penitentiary*, and as they might have done with regard to other sins which did not entail a *public penance*, even when the *Penitentiary* was in existence.

Joannes Jejunator who was Patriarch of Constantinople in A.D. 586 has left us an evident document concerning the practice of private confession, in his work entitled: "Ordo erga eos qui peccata confitentur." (See Migne, P. G. t. 88, p. 1890.) From this document we also learn that confession made to the priest was considered as a confession made to God. "My spiritual child," says the priest, "it is not I who primarily and especially hear thy confession, nor is it I who (primarily and especially) give you absolution, but through me God receives the confession of

thy sins (for the work is His) and by my voice gives and imparts the remission thereof to thee, according as with His own lips He has declared it, in the abundance of His unspeakable mercy, saying: whatever ye shall bind or shall loose upon earth, shall be in heaven *bound* or *loosed* (Matth. xvi. 19). Reveal then and declare in presence of the holy angels, nor hide from me anything which thou mayst secretly have done, but confess as to God who knows the hidden secrets of the heart."

Nor is it less amusing to see Dr. Stearns quoting the words of the Apostle (I. Cor. xi. 28), against the necessity of confession. "Let a man prove himself, and so let him eat of that bread and drink of the chalice." No doubt, Dr. Stearns, a man has to "prove" himself, for *he* has to examine into his *own conscience* whether or not there be any mortal sin upon his soul. If he have none, then can he receive the Holy Eucharist. But if he be conscious of having committed a mortal sin, then must he take the proper means of becoming worthy to approach the Holy Table. Now among these means is the Sacrament of Penance as instituted by Christ.

But still more ludicrous is it, to hear our opponent quoting Cardinal Wiseman, in order to prove that Sacramental Confession to a priest became necessary for the remission of sins only in the thirteenth century, because the truly learned Cardinal had said:

"it was not until the thirteenth century that the practice of *public penance* completely ceased."!!!

Volumes might be written on the happy effects of Sacramental Confession. For the present we prefer referring our readers to the brief sketch given by the Archbishop in his book, and we conclude with the words of the celebrated Protestant Leibnitz: "It cannot be denied that the institution of confession was worthy of divine wisdom, and this above all else in the Christian religion is certainly praiseworthy and sublime, and has excited the admiration even of the Japanese and Chinese themselves. For the necessity of having to confess deters many from sins, and those especially who are not yet hardened; and it affords great consolation to the fallen. . . . . This counsel [that of a prudent and pious confessor] assists us in governing our passions, in discovering our vices, in avoiding the occasions of sin; it helps to the restoration of ill-gotten goods, to repair injuries, to shake off doubts, to lift up the afflicted mind; in fine, to remove or lighten all the evils of the soul." (Systema Theolog. Confession.)

CHAPTER XXVIII.

INDULGENCES.

AN "Indulgence," in Ecclesiastical language, means a remission by the lawful superiors, in whole or in part, through the superabundant merits of Jesus Christ and his Saints, of the temporal punishment due to God on account of personal sin, after the guilt and eternal punishment have been remitted.

The question is: Has the power of granting Indulgences to be exercised in its entirety by the Pope, and to some extent by the Bishops, been entrusted by Christ to His Church?

The Archbishop (p. 428) says: "That our Lord has given to the Church the power of granting Indulgences is clearly deduced from the Sacred Text. To the Prince of the Apostles he said: 'Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.' And to all the Apostles assembled together He made the same solemn declaration. By these words our Saviour empowered His Church to deliver her children (if properly disposed) from every obstacle that might retard them from the kingdom of heaven. Now, there are two impediments that withhold a man from the heavenly kingdom,—sin, and

the temporal punishment incurred by it. And the Church, having power to remit the greater obstacle, which is sin, has power also to remove the smaller obstacle, which is the temporal punishment due on account of it."

This argument is too lucid and strong for Dr. Stearns; he dares not grapple with it. But the Archbishop's second proof is more exposed, for the Doctor is too valiant not to use a time-honored objection, worn and battered though it be. The Archbishop maintains that St. Paul (II. Cor. ii. 6–10) exercised the power of granting Indulgences in behalf of the incestuous Corinthian; for, having condemned him to a severe penance proportioned to his guilt, upon hearing of his fervent contrition, the Apostle remitted the penalty that he had imposed.

"The case of the 'incestuous Corinthian,'" says the Doctor (p. 360), "is an instance of the *ancient Indulgence*, the remission of the penalty *due to the Church*, not to God; and has therefore nothing whatever to do with the modern Roman Indulgence."

If the Doctor will only take the pains to consider the alleged text attentively, he may learn that the punishment remitted was *due to God*, for St. Paul declares: "What I have pardoned . . . . I have done it *in the person of Christ* [ἐν προσώπῳ χριστοῦ," which Theodoret paraphrases: "This, he says, I

do, as it were under the eyes of Christ, and with His approval" (Interp. in 2 ep. ad Cor. c. 2, v. 10).

The Archbishop shows that the same power was exercised by the Bishops of the early Church, because they mitigated or cancelled the public penances to which repenting sinners were subjected. The Rev. "Chaplain of Easton," in answer (p. 359), has recourse to his former cavil: "The ancient Indulgence was not the remission of the penalty due to God, but of the penalty due to the Church."

Now, it is plain, from the very nature of the canonical penances, that they were intended to be, first of all, a satisfaction due to God. This idea finds expression in all the early Fathers. We shall quote only St. Cyprian, who concludes his treatise *De Lapsis* with these words: "If any one has moved Him [God] more by his satisfaction, if he has appeased His anger, and by becoming supplication made reparation for the offence; He grants again weapons to arm the conquered, He repairs and strengthens the forces by which recovered faith may increase. . . . . He who has thus satisfied God, who by repentance for his deed, by shame for his guilt, has gathered an increase of strength and faith from sorrow for his fall, heard and assisted by the Lord, he will rejoice the Church, whom he afflicted, and merit not only God's pardon but likewise a crown."

"The Archbishop talks in his definition," adds the Doctor (p. 360), "of the superabundant merits of Jesus Christ and His Saints. His Saints have no superabundant merits: when they have done all, they are 'unprofitable servants' (St. Luke xvii. 10); they have merely 'done what was their duty to do.'"

We call the reader's attention to the following points. First, the Doctor implicitly acknowledges our Saviour's superabundant merits. The Church, therefore, needs no other fund upon which to draw for the granting of Indulgences.

Secondly, Holy Scripture repeatedly testifies that the Saints, during the time of their mortal life, gain merits before God. "Be glad and rejoice," says our Lord, "for your reward is very great in heaven" (Matth. v. 12); and St. Paul testifies: "Every man shall receive his own reward according to his own labor" (I. Cor. iii. 8). The text quoted by the Doctor (St. Luke xvii. 10) does not imply that the servants of God go without reward when they have done what is *commanded*, but that they are not to pride themselves on their fidelity, and that for doing their *strict duty* they have no claim to *special* praise or recompense. But it is not said that they cannot do more than is commanded. "If thou wilt enter into life, keep the *commandments* . . . . If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have

treasure in heaven: and come, follow me" (Matth. xix. 17–21).

Thirdly, since good works performed in the state of grace not only merit a reward but also pay off temporal punishment, it follows that the Saints may have superabundant merits. For, not to speak of the B. Virgin Mary, ever Immaculate, or of St. John the Baptist, sanctified in his mother's womb, who can deny that the innumerable legions of Martyrs, the countless hosts of Confessors, who by the practice of most heroic virtues glorified the Church of God, more than satisfied for their own transgressions?

But, even "if they had superabundant merits," says the Doctor, "those merits, alongside of the merits of Christ, would be simply *naught*, for the finite alongside of the Infinite is *zero*, as every mathematician knows."

The Doctor's matnematics have led him too far. Does he mean that there is an infinite distance between the merits of Christ and those of the Saints, that there is no proportion between them? Then we have nothing to say. We grant, moreover, and maintain that the merits of the Saints are derived from the infinite merits of Christ. But does it follow, as the Doctor seems to hint, that the merits of the Saints are no merits at all? Does it follow that the Saints cannot do for others, what these, with the same finite nature and limited perfections, might

do for themselves? The Doctor might as well maintain that a created being, because finite, has no reality at all.

The selling of Indulgences is another strong point of the Doctor's. The Church permits no such sale. A spiritual favor may be granted under conditions; and almsgiving, so often inculcated by the Scriptures, is a very suitable condition, especially when for the poor some other pious work may be substituted, and when the alms freely given are devoted to the building of a temple that is the glory of Christendom. Leo X. never overstepped these bounds. The Doctor's insinuation about the New York Cathedral is a piece of impertinence, which to notice would be doing it too much honor.

CHAPTER XXIX.

EXTREME UNCTION.

Dr. Stearns devotes only half a page to Extreme Unction. He has but one objection (p. 361): "The unction prescribed by St. James (v. 14, 15), so far from being "extreme" is for the very purpose of healing the sick, whereas the anointing prescribed by Rome is never performed except when the sick person is thought to be *in extremis*, and is there-

fore, as our 25th Article expresses it, 'a corrupt following of the Apostles.'"

We are at a loss for the Doctor's meaning. Does he suppose that Extreme Unction is administered in the Catholic Church only at the very point of death? or, that the Church calls it "extreme," because it should be deferred till the sick person's life is despaired of? If such is his meaning, and we can find no other interpretation, then the Doctor is in error, and that culpably. The Archbishop expressly says (p. 437): "Extreme Unction is a Sacrament in which the sick .... receive spiritual succor and even *corporal* strength [viz. restoration to health], when it is conducive to their salvation. This unction is called *extreme*, because it is usually the last of the holy unctions administered by the Church [viz. not only succeeding the unctions of Baptism, but also of Confirmation]."

That the unction of which St. James speaks should be administered only to persons seriously ill, appears from the Greek word *κάμνοντα*, which means suffering from a serious complaint, and from these other words of the same Apostle (v. 15), "the Lord shall raise him up," *ἐγερεῖ αὐτὸν ὁ Κύριος*.

That the unction enjoined by St. James is a true Sacrament, is manifest from the words: "if he [the sick man] be in sins, they shall be forgiven him." A Sacrament is an exterior rite conveying sanctifying

grace to the soul; and the rite of which St. James speaks conveys sanctifying grace, because the remission of sin is not effected save by the infusion of this grace into the soul.

The Fathers also speak of Extreme Unction as a Sacrament, ex. gr. Origen (Hom. 2, in Lev. n. 4), St. John Chrysostom (lib. 3, De Sacerd. n. 6), St. Innocent I. (Ep. 25, n. 11), and many others.

CHAPTER XXX.

THE PRIESTHOOD.

THE Doctor's chapter on the priesthood is even shorter than the preceding. His only remark is that the Archbishop quotes as spoken to the Priests what was really spoken to the Levites.

Well, apply the passage in question (Num. xvi. 8, 9) to the Levites; what then? The Archbishop's argument only becomes stronger. His object is to set forth the dignity of the Catholic priesthood. Is the dignity of the successors of the Apostles compromised by a eulogy of the lowest order in the ministry of the old dispensation? Have the words no application to the Priests of the New Law? "Hear, ye sons of Levi. Is it a small thing unto you, that the God of Israel hath separated you from all the

people, and joined you to Himself, that ye should serve Him in the service of the tabernacle, and should stand before the congregation of the people, and minister unto Him?" (Num. xvi. 8, 9).

Those of our readers who would wish to see proofs that the rite by which Holy Orders and especially the priesthood are conferred is a Sacrament, may consult our works on the Sacraments. Here we shall only point out the admonition of St. Paul to Timothy whom he himself had ordained (II. Tim. i. 6): "Stir up the grace which is in thee *by* (*διὰ*) the imposition of my hands;" together with a passage from St. Gregory the Great: "The Sacraments of Holy Orders we receive from the Prelates (doctoribus) of the Church exteriorly, but we are interiorly strengthened through the virtue of the Sacraments by Almighty God. The virtue of the Sacrament, truly, is the grace of the sevenfold Spirit. Those who receive this grace are changed, as if they had received a new heart, because they whom the Holy Spirit strengthens, become at once that which they were not before" (Expos. in I. Reg. lib. 4, c. 5, n. 23).

With regard to Anglican Ordinations, we shall quote from Canon Estcourt, who, after examining the question with the greatest care, draws the following conclusions:

"Anglican Ordinations must be considered as alto-

gether invalid, and there is neither Bishop, Priest, nor Deacon in the Anglican Communion.

"1. Because from the year 1554 it has been the unvarying practice of the Catholic Church so to consider and treat them.

"2. Because there are grave doubts whether Barlow, the consecrator of Parker, had ever himself received episcopal consecration; and, in fact, the probabilities of the case incline more strongly against than in favor of it.

"3. Because the Anglican forms of Ordination have been altered from the ancient form, both by way of mutilation and addition, in such a manner as to exclude on the part of those participating in the acts enjoined, any intention of conferring or receiving a Sacrament, or Sacramental grace, or a Spiritual character, or any sacerdotal or episcopal power.

"4. Because the same forms have been also altered purposely, with the view of excluding the idea of the priest at his Ordination receiving power to offer sacrifice.

"5. Because Anglican Bishops and Priests at the time of ordination join in a profession contrary to the Catholic faith in the Holy Sacrifice; thus assuming on themselves, by their own act, the spirit of erroneous intentions with which the alterations were made.

"6. Because the meaning here attributed to the Anglican forms receives confirmation from the fact of

its being doubtful whether the word 'priest' in the Anglican forms of Ordination means a priest in the sense of the Catholic Church, that is to say, *sacerdos*, 'a sacrificing priest.'

"7. Because the meaning of the same forms is further illustrated from the 'Order of Administration of Holy Communion' in the Book of Common Prayer, which is found to be contrary to the Catholic faith in the doctrines of the Holy Sacrifice of the Eucharist and the Real Presence" (p. 373—The Question of Anglican Ordinations Discussed; London, 1873).

CHAPTER XXXI.

CELIBACY OF THE CLERGY.

Our readers have already concluded that Dr. Stearns was in a very ironical frame of mind when he sat down to entitle his latest production the "Faith of Our Forefathers." We have followed him, step by step, through pages of misstatements, misrepresentations, illogical deductions, calumnious assumptions (unconsciously such, we fain would believe), and everywhere we have found him in direct opposition to the doctrine of Scripture, and standing fearlessly, to use his own elegant phraseology, "in the teeth of the Fathers." But in his chapter on the celibacy of the clergy he surpasses even himself; he

felt that his book was drawing to a close, and he nerved himself for one supreme effort. This effort has been a remarkable success; for there is scarcely a single proposition or statement in this whole chapter that is not diametrically opposed to the teaching of the Doctors of the primitive Church. But of this, more anon; we shall first give a brief exposition of the Church's teaching on this point of discipline. The Church imposes upon all whom she admits to Holy Orders the strictest obligation of celibacy, an obligation which is contracted when one is promoted to the subdiaconate. Every one who receives Holy Orders is fully aware of this obligation, and consequently there is perfect freedom of action—no one is drafted into the service of the altar. This celibacy of the clergy is a rule of discipline which the Church has thought proper to adopt because it is conformable to the oldest traditions; and, moreover, it is but meet that the ministers of Jesus Christ should be wholly devoted to the sacred duties of their calling, and free from the cares of a family.

But is not this teaching "expressly declared by the Spirit, speaking by the mouth of the Apostle (I. Tim. iv. 1–5), to be a doctrine of devils"? Dr. Stearns (p. 364) thinks it is, showing thereby how little acquainted he is with the teaching of St. Paul and of the Catholic Church on this subject. "This passage of the Apostle," as the Archbishop had al-

ready well observed, "alludes to the Ebionites, Gnostics, and Manicheans, who positively taught that marriage is sinful. The Catholic Church, on the contrary, holds that matrimony is not only a lawful state for those who are called to embrace it, but that it is also a sacrament, and that the highest degree of holiness is attainable in conjugal life" (p. 462).

If we undertook to bring forward all the testimonies of antiquity in favor of this law of celibacy, we should never finish. A few examples will suffice to show what the Fathers thought on this subject. Origen (Hom. xxiii. in Num. n. 3) writes thus: "It is certain that the unceasing sacrifice is impeded by those who serve the necessities of wedlock. Wherefore it appears to me, that it belongs to him alone to offer the unceasing sacrifice, who has devoted himself to an unceasing and perfect chastity." And Eusebius, speaking of the teachers and preachers of the word of God in the New Testament, namely of Bishops and Priests, writes as follows (Dem. Evang. Lib. I. c. 9): "It is but proper that those who have been consecrated, and who are engaged in the ministry of God, should restrain themselves for the future from all matrimonial commerce." St. Epiphanius declares (Hæres. 48, n. 9): "As Christ had shown that the priestly office and dignity should be conferred upon those as a pattern who, after being once married, had

preserved continency, or who had ever lived in a state of virginal purity; the same afterwards did the Apostles becomingly and religiously ordain as a *law of the Church for the Priesthood:"* and further on he adds (Hæres. 59, n. 4): "Him that is living in wedlock and begetting children, even though the husband of one wife, the holy Church of God never elevates to the order of deacon, priest, or bishop, nor even to that of subdeacon, but him alone who refrains from that one wife, or is a widower: and this especially *where the canons of the Church are strictly observed."* St. Jerome (Lib. Cont. Vigil., n. 2), speaking of the Church of the East, of Egypt and Rome, remarks: "They choose for bishops, priests, and deacons, either those who had never married, or who had lost their wives, or who after receiving Holy Orders lived in continency."

Again the same holy Doctor (Lett. 48, n. 21) writes: "The Apostles were either virgins or, if married, lived in continency. Bishops, priests, and deacons are chosen from the number of those who have never been united in wedlock, or who are widowers, or who certainly, after Ordination, live in a state of perpetual celibacy." The same is the teaching of St. Ambrose (l. 1, De Officiis, c. 50), St. Augustine (l. 2, De Conjug. Adult. c. 20, n. 22), St. Siricius, (Epist. ad Himerium c. 7), St. Leo the Great (Epist. 92, c. 3), etc., etc.

The testimony of the early Councils of the Church is as positive as that of the Fathers just quoted. We shall add a few in confirmation of our doctrine. The Council of Elvira (A.D. 305. cap. 33) enjoins celibacy upon bishops and priests under penalty of interdict or suspension from their functions. The Council of Neo-Cæsarea (A.D. 314) enforces the same rule (Can. 1) "If a priest marry let him be removed from his order:" and in the Second Council of Carthage (A.D. 397) we find the following canon: "It hath seemed right and proper that the bishops and priests of God, as well as the Levites who administer at the divine sacraments, should be chaste in all things, that they may with greater singleness of heart obtain from God what they pray for, so that *the teachings of the Apostles* and the *traditions of antiquity* may be preserved by us. By the whole body of the episcopacy this has been declared: it hath pleased all, that bishops, priests and deacons and those who engage in the sacramental functions should keep themselves chaste, abstaining even from their wives" (can. 2). The same law was enforced and confirmed by subsequent councils in Africa, Spain, Gaul and Germany.

From these proofs, which cannot be gainsaid, it is evident that the practice of clerical celibacy is not a modern innovation, as Protestants generally suppose; and that here, as elsewhere, it is Dr. Stearns and not

the Archbishop who has wandered away from the faith of our Forefathers. This will appear more clearly from the refutation of Dr. Stearns's objections.

The Archbishop (p. 453) says: "The Church requires her Priests to be pure in body as well as in soul, and to 'present their bodies a living victim, holy, well-pleasing unto God.'" Now listen to the Doctor's commentary (p. 363): "This, if it means anything to the purpose of this chapter, means that celibacy is a state of comparative purity, and marriage a state of comparative impurity." This is what is termed an argument, and later on the Doctor facetiously styles it a dilemma! Well, a dilemma it might possibly be, if there were any connection between the premise and the inference: but such a connection exists only in the author's overtaxed brain. We can imagine how the learned old schoolmen, versed in all the fine points of dialectics and philosophy, would gape and stare at such an argument and such a dilemma. The Doctor's dilemma has suggested to us the idea of offering him in return another one just about as logical as his own. The Episcopal Church, at least in these United States, requires that those who are consecrated bishops should be men of blameless lives, "sober, just, holy, continent." From this we argue, according to our Doctor's logic: "This, if it means anything, means that the episcopacy is a state of comparative morality, sobriety, piety, holiness, and

continency, and the state of the laity and lower clergy one of comparative immorality, inebriety, impiety, wickedness, and incontinency." Dear reader, if you do happen not to be a bishop, do not be enraged with us for what may justly seem to you a most uncalled-for insult. You do not see the inference, neither do we; but we offer the argument, such as it is, on the authority of Rev. E. J. Stearns, D.D. It is not to be expected that lesser minds like yours and ours should see through such a subtle argument, so we shall have to take it on faith. We venture to remark, however, that the Doctor's inference in the above "*dilemma*" does not follow. The only thing that does follow, which no sensible man can deny, is that celibacy being in itself a state more perfect than that of marriage, purity is kept in it more perfectly than in the married state.

"It is needless," continues the Doctor (p. 363), "to say that there is not a shadow of authority in Scripture for this teaching of the Church of Rome." Why did he say it then, if it be so needless? If the Doctor means that the marriage of priests is not forbidden by the law of God, as declared in the pages of Holy Writ, it is indeed needless for him to give such information, for the Archbishop had expressly so stated (p. 456) before him. But because it is not forbidden *by the law of God*, does it follow therefore that it is lawful, as the thirty-second of the XXXIX.

Articles of the Church of England unphilosophically and untheologically appears to argue? St. Chrysostom writing to the monk Theodorus, gives a beautiful answer to this question; we shall translate it here (ad. Theod. Laps. Lib. 2, n. 3). "Marriage is honorable in all, and the bed undefiled; for God will judge fornicators and adulterers (Heb. xiii. 4). But you are no longer free to enjoy the privileges of marriage. For he is guilty of adultery who having once been married to the heavenly spouse, abandons him and fetters himself with a wife; though you may a thousand times call this marriage, yea it is *worse* than adultery, inasmuch as God is greater and better than man. *Do not deceive yourself, saying that God has not forbidden a man to marry.* I know this well; he did not forbid marriage, but he has forbidden adultery, which you seem desirous of committing. God forbid, then, that you should ever set your thoughts upon marriage." According to this great Doctor of the Church, marriage is not only in itself lawful, but honorable; and yet, a priest or monk, who breaks his vow to enter the marriage state, is guilty of adultery; his marriage is a mere sham.

If the Doctor means that celibacy is not strongly recommended in Scripture to such as are able to bear it, he is most surely mistaken and is as usual, in evident contradiction with himself; for a few lines be-

low (p. 364) he writes thus: "The preference is given by our Lord and his Apostles (St. Matth. xix. 12; I. Cor. vii. 32–35) to the single life over the married in certain cases, for prudential reasons, and *for its greater freedom from worldly anxieties.*" (italics ours.)

The Archbishop, to show that *celibacy* is *commended* by the Apostle to the ministers of the Gospel, argues from I. Tim. iv. 12, and II. Cor. vi. 6, where the Bishop is required to be a perfect pattern to all the faithful "in chastity."

The reasoning does not please our "Examining Chaplain": hence, forgetting once more the first rules, not only of politeness, but even of propriety and common decency, he launches forth into the following revolting language, whose shocking indecency is its greatest condemnation: "I submit" he says (p. 364), "to the Archbishop's consideration this [absurd] dilemma: Either his interpretation of I. Tim. iv. 12, and II. Cor. vi. 6 (in which he makes 'chastity,' or as it is in our Version, 'purity' mean *celibacy*), is false, or his own father and mother were unchaste. If he *will* cast such an imputation upon them, all I can do is to protest most vehemently against it."

"The Archbishop," continues the Doctor (p. 364), "admits that St. Peter was married, but claims that he gave up the 'fellowship of his wife' after 'his vocation,' because he says (St. Matth. xix. 27) he had

left all and followed Christ; and because the wife is enumerated by Christ immediately after, among the things thus left." This claim of the Archbishop is, according to Dr. Stearns, *false*, though it is the claim of the Fathers, and especially of St. Jerome, from whom, we think, the Archbishop took his argument word for word. Here are St. Jerome's exact words, which we take great pleasure in offering in opposition to the views of Dr. Stearns: "Peter and the other Apostles, indeed (that I may for the present concede more than is required) had wives: but they had taken them at a time when they knew not the Gospel. Upon being afterwards elevated to the Apostleship, *they relinquished the conjugal privileges* (assumpti ad Apostolatum relinquunt *officium conjugale*). For when Peter, in the person of all the Apostles, saith to the Lord: 'Behold, we have left all things, and have followed Thee, the Lord answered him: 'Every one that hath forsaken houses, or parents, or brethren, or *wife*, or children, for My Name's sake, shall receive a hundred fold, and shall inherit everlasting life" (l. 1, Cont. Jov. n. 26).

The Doctor, of course, prefers his own judgment to that of St. Jerome, who, however, ought to be looked upon as one of the most glorious of our Forefathers—hence he proceeds with his wonted courage (p. 365): "That St. Peter did *not* give up entirely 'the fellowship of his wife,' we know from the question

of St. Paul, 'Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas?' (I. Cor. ix. 5.) It is true the Archbishop's version, following the Rhemish as that follows the Vulgate, translates 'a woman, a sister'; but it is equally true that *this is a gross mistranslation, made either from sheer ignorance*, or else for *theological reasons;* the Greek *cannot possibly* bear that rendering." We have italicised these words so that our readers may see how positive the Doctor is at times, though he is once more "in the teeth of the Fathers." Thus Tertullian translates the words *αδελφὴν γυναῖκα*, mulierem sororem, a *woman* a *sister*, adding, "Paul does not mean that the Apostles lead around wives with them . . . . . but only *women* who ministered to their wants, even as they had done to our Lord Himself on His journeys" (l. de Monog. c. 8). The same is the translation given by Ambrosiaster (Comm. in loc. cit.), St. Jerome (Div. Bibliot. in loc. cit.), and St. Augustine (De Oper. Monac. c. iv). The latter, furthermore, says: "Some, *not understanding* this, have translated it not by a *sister* a *woman*, but by *wife*. The ambiguity of the Greek has led them astray, as both woman and wife are expressed by the same Greek word," *i. e.*, *γυνή*. These testimonies from our Forefathers we might confirm from the authority of Protestant commentators. Matthew Poli, for instance,

in his "Synopsis criticorum" (Londini, E. Fletcher, 1676), says that the Greek words in question mean only a Christian woman, "non aliud significant nisi *mulierem* Christianam;" that is, the word *ἀδελφὴν* means Christian, and the word *γυναῖκα* means *woman.* Dr. Walton also, one of the most learned Protestants since the Reformation, in his Polyglotta, translates the words *αδελφὴν γυναῖκα*, "a sister a woman;" he also testifies that the *Syriac* and *Arabic* have "a sister a woman," and he gives literal translations to prove this. Dr. Bloomfield (Greek Testament with English notes, Boston, 1837), although a bitter enemy of clerical celibacy, avows that "*most ancient* and *many* modern commentators take *αδελφὴν γυναῖκα* to mean 'a sister—woman,' *i.e.*, a Christian woman or matron. Thus it will refer to those pious women who followed the Apostles for instruction, and sometimes, as in the case of our Lord, ministered to them of their substance."

From these authorities, and many others which we could have brought forward, our readers can easily judge for themselves what importance is to be attached to the Doctor's bold assertion that "*This is a gross mistranslation made either from sheer ignorance, or else for theological reasons.* The Greek *cannot possibly bear that rendering.*"

The Doctor, in his courteous and erudite way, re-

marks (p. 365) that in the Greek text *ἀδελφὴν* (a sister) comes first, and *γυναῖκα* (a woman, or, as he pretends, a wife) comes last; "and the Archbishop's version following the Rhemish, dishonestly or *ignorantly* transposes the words." Had the Doctor examined things with a little more care, before venturing to make such a grave accusation, he might not have exposed himself to the charge, if not of "dishonesty," certainly of "ignorance." For it is an acknowledged fact, admitted *even* by Protestants, that the reading of this passage is not the same in all the old manuscripts. Tischendorf (N. T. Græce, Lipsiae, 1872) mentions no less than *seven* old manuscripts which have *γυναῖκα αδελφήν*, and not *αδελφὴν γυναῖκα* as our erudite Hellenist, Dr. Stearns, contends it *should* be written. St. Jerome also, in his "Divina Bibliotheca," gives us exactly the same "transposition" of words: Will Dr. Stearns maintain that he did so either "dishonestly or ignorantly?"

If this had been the only chapter that had come from the Doctor's ill-fated pen, it would have proved conclusively, as we have already remarked, how falsely he had entitled his book the "Faith of our Forefathers." To the proofs already adduced we shall add a few more *ad abundantiam*. The Doctor (p. 365) informs us that, "Even if the Greek would bear that rendering [a sister, a woman]

the word translated 'leading about' excludes it: for it *demonstrates* that the allusion is *not*, as alleged by the Archbishop, to 'those pious women who voluntarily waited on the Apostles, and ministered to them in their missionary journeys.' That was an institution of a later day." The exact Doctor forgets to give us day and date, or, as he expresses it, "chapter and verse" for that institution: and after all our experience with this little volume, our readers can scarcely blame us for being very chary about receiving anything on *his* infallible *ipse dixit*. That the allusion *is* "to those pious women who voluntarily waited upon the Apostles" is not merely the opinion of the Archbishop: it was the opinion of some referred by Theodoret (Comm. in loc.); the same is "the observation of Hilary, Oecumenius, and Theofilact" as witnessed to by the Protestant commentator Whitby (Comm. in I. Cor. ix. 5), of Bloomfield as quoted above. St. Jerome commenting on these words of St. Paul says: "It is *evident* that we should not understand [the Apostle to speak of] wives, but of those women, who, as we have said, ministered [to the Apostles] of their substance" (Lib. 1 contra Jov. n. 26). Ambrosiaster writes: "These women to testify their love for the divine teaching, and desirous of advancing in virtue, followed the Apostles, ministering to their wants, as they had followed and ministered to the Saviour" (Com. in loc). We shall re-

peat the passage we have already taken from Tertullian: "*Paul does not mean that the Apostles lead around wives with them* . . . . but only *women*, who ministered to their wants even as they had done to our Lord Himself on His journeys." We have thought it well to repeat this quotation, because the Doctor (p. 366) quotes from another book of Tertullian, to convey the impression that the Apostles actually did lead about wives, though even there the context plainly proves the contrary.

But did not St. Paul have a wife? The Doctor appears to think this very likely, producing (p. 366) the authority of Clement of Alexandria. Who is this *Mrs.* Paul? This interesting Madam is the same, we are told, whom the Apostle (Phil. iv. 3) addressed as "true yokefellow." We need scarcely remark that this singular opinion of Clement, as quoted by our "Examining Chaplain," is opposed to the doctrine of all antiquity. First, against it we have St. Paul himself (I. Cor. vii. 7); then Tertullian, Hilary, Ambrose, Augustine, Epiphanius, Theodoret, etc., etc., etc. The same is admitted by many Protestant commentators. Thus Dr. Whitby (Com. in loc. cit.) says: "That this 'yoke-fellow' cannot be Paul's wife *is certain:* because he declares himself an unmarried man, I. Cor. vii. 7, *i. e.* either a virgin or a widower." So, too, Grotius (Annot. in Ep. ad. Philip. iv. 3); Rosenmüller (Schol. in Epis. ad

Phil.): L. A. Wiesinger (in continuation of the work of Oldhausen, Edinburgh, 1851); Bloomfield (The Greek Testament with English notes, Boston, 1837); T. Hewlett (Com. and Annot. on the Holy Scripture, London, 1816), etc., etc. We could go on citing numerous other authorities, but we have here more than enough for our purpose. Paul's wife must be consigned to the shadowy regions of the imaginary to keep company with Betsey Gamp's Mrs. Harris, until some other thoughtless scribe shall ruthlessly disturb her rest, and drag her forth once more into uncongenial light of day.

The Doctor remarks (p. 367) that it requires only a very "tame humdrum exercise of the imagination to picture *Mistress* John xxiii., etc." Now we think the imagination has been made to play too important a part altogether in the Doctor's volume. Far be it from us to throw a word of discredit upon the exercise of one of the noblest powers that God has given to man; but by its very nature it ought to be kept in subjection to the higher powers of the soul. It is a faculty very necessary for the poet, but for the theologian others are more requisite.

The Doctor finishes his chapter by kindly referring his readers to Mr. Henry C. Lea's Historical Sketch of Sacerdotal Celibacy, Philadelphia, 1867—where he tells us we can find much interesting information and *proofs* of many *mistresses*, not only of Popes,

but "of *a hundred thousand* other mistresses in *fifty thousand* parsonages in the middle and the South of Europe, in the thirteenth, fourteenth, and fifteenth centuries." Why did he neglect to recommend "the disclosures of Maria Monk"? an authoress certainly the peer, probably the superior of Mr. Lea, in anything calumnious. But what has all this to do with the present subject? Supposing all these calumnies to be true, does it follow that clerical Celibacy was not a doctrine of our Forefathers?—or that the state of Celibacy is not becoming in the ministers of Jesus Christ? Is a law to be rejected because some, many if you will, have violated it? Surely not. Yet the introduction of these calumnies here proves a great deal: it proves that Dr. Stearns had a very poor cause to defend, and therefore *per fas et nefas* he tries to make use of every kind of weapon that comes within his reach.

CHAPTER XXXII.

MATRIMONY.

THE Doctor, in the present chapter, is supposed to examine the Catholic doctrine on Matrimony, which, in a few comprehensive words, has been thus defined by the Council of Trent (Sess. xxiv. c. 1): "If any one saith, that Matrimony is not truly and

properly one of the seven sacraments of the Evangelical Law, instituted by Christ the Lord; but that it has been invented by men in the Church, and that it does not confer grace; let him be anathema."

Since our Rev. adversary denies this doctrine, it seems proper that we should look for a serious examination of the Archbishop's arguments, and for some attempt at a refutation of them. But, for the last time, he has disappointed us. In the twenty two lines (!) he has written on this subject, there is nothing but a confusion of ideas, the last expiring confirmation of the Doctor's adroitness in "mixing up things." Not *a single* argument is examined, not *a single* reason brought forward to show that we are wrong and that he is right. He despatches the whole business by an appeal to *his* infallible criterion of truth, "Whatever *I* do not understand is not true." Here is his whole reasoning condensed into the syllogistic form:—

Matrimony is not a Sacrament if, this being admitted, many things follow which I, Ed. J. Stearns, D.D., do not understand.

But: Admitting Matrimony to be a Sacrament, many things follow which I, Ed. J. Stearns, D.D., do not understand.

Therefore: Matrimony is not a Sacrament.

We are willing to concede the *minor* proposition: but the major is obviously inadmissible, so that the

whole argument, according to the rules of dialectics, *mole ruit sua.*

For the benefit of those who may not have read the Archbishop's volume, we subjoin here briefly the doctrine he has so clearly explained, and which Dr. Stearns has so skilfully neglected to notice. The Archbishop begins by laying down his proposition that, "Matrimony is not only a natural contract between husband and wife, but it has been elevated *for Christians* by Jesus Christ, to the dignity of a Sacrament." This he proves chiefly from the words of the Apostle (Ephes. v. 25–32): "Husbands love your wives as Christ also loved the Church and delivered Himself up for it. . . . so also ought men to love their wives as their own bodies. . . . . For this cause shall a man leave his father, and mother, and shall adhere to his wife, and they shall be two in one flesh. This is a great Sacrament;* but I speak in Christ and in the Church." From these words of St. Paul the Archbishop argues as follows: A sacrament is an outward sensible sign instituted by Jesus Christ to confer sanctifying grace. But the marriage of Christians is, according to the words of St. Paul,

*King James's Bible has "This is a great *mystery;*" though Tertullian (lib. V. adv. Marcionem c. 18), St. Jerome (Divina Bibliotheca), St. Augustine (Speculum), etc., etc., have "magnum sacramentum" a great sacrament. The word μυστήριον is the same in Greek as *sacramentum* in Latin: and in the Greek Church, the Sacrament of the Body and Blood of Christ is called μυστήριον.

such a sign; it follows, then, that the marriage-bond, contracted by those who have been baptized, is a Sacrament. That marriage is an outward sensible sign needs no proof; that it confers grace, and has been consequently instituted by Christ, is evident from the words of the Apostle. The Archbishop has touched this off very clearly (p. 464). "In these words," he says, "the Apostle declares that the union of Christ with His Church is the type or model of the bond subsisting between man and wife. Now, the union between Christ and His Church is supernatural and sealed by divine grace. Hence, also, is the fellowship of a Christian husband and wife cemented by the grace of God." If the Archbishop had written a theological treatise on this subject, he would have confirmed his proposition, that matrimony is a Sacrament, from the numerous testimonies of the Fathers, Councils, and Liturgies of the Church. The reader will find all these testimonies in the celebrated work of Fr. Perrone S. J. (De Matrimonio Christiano, Romæ 1858, t. 1, s. 1). We shall be satisfied here with transcribing a few lines from St. Augustine.

This great Doctor (De. Nuptiis et concupiscentia l. I. ch. 10, n. 11) says: "Since not only fecundity, bestowing progeny, nor only purity, whose bond is fidelity, but also a sacrament of nuptials is commended to the faithful held by conjugal ties, the

Apostle says: 'Husbands love your wives, as Christ also loved the Church'" (Ephes. v. 25). Then he compares this Sacrament with the Sacrament of Baptism. In his Treatise "De Bono Conjugali" (c. 24, n. 32) the holy Doctor repeats the same idea, clearly pointing out that the marriage contract has been elevated for Christians to the dignity of a sacrament. "The safeguard of marriage in all nations and among all men is the desire of offspring and inviolate fidelity; but among the people of God, also the sanctity of the Sacrament."

The reader may already have perceived that the Archbishop's argument derived from St. Paul, is by no means deduced from the word *μυστήριον*, correctly rendered *sacrament* by the Vulgate and the Catholic English Translation; hence, even if we read *mystery*, the argument remains intact. In other words, the Archbishop *does not* prove matrimony to be a Sacrament from the fact that it is so called in the "Rhemish" version. He is fully aware that the word *sacrament* has many different meanings. We think, therefore, that the Doctor was dozing when he read the Archbishop's argument; otherwise we cannot explain the following inference (p. 368): "One thing, however, seems clear: if Matrimony is a Sacrament, then, for the same reason, there ought to be twenty-*six* other sacraments of the New Testament, besides the *six* others of Rome," for "the word μυστήριον oc-

curs in the New Testament *twenty-six* other times." Other indications are not wanting that when the Doctor wrote this last article he was not in a proper frame of mind; for whereas the Archbishop (p. 464) says that "the union of Christ with his Church is the type or model of the bond subsisting between man and wife," the Doctor (p. 367) makes him say just the reverse.

But admitting Matrimony to be a Sacrament, many things follow, according to Dr. Stearns, which *he* cannot understand, and which he thinks (p. 367) "would puzzle Father Curtis to explain." Let us try to disentangle these *puzzles*. Among the things that Dr. Stearns does not understand is (as he tells us, p. 367) "how the marriage of a Catholic to a heretic can be a Sacrament." This difficulty of the Doctor's will, we hope, vanish, if he recalls to mind that the very matrimonial contract has been raised by Jesus Christ *for Christians* to the dignity of a Sacrament; so that it is impossible *for Christians* to contract marriage, without receiving a Sacrament: in other words, in the present dispensation, the matrimonial contract cannot, among Christians, be separated from the Sacrament. By this, however, is not meant that they always receive in contracting marriage the sanctifying grace which this Sacrament is intended to convey; for, as is well known, the Sacraments confer grace on those only who are duly disposed.

An adult, for instance, may validly receive the Sacrament of Baptism without obtaining the baptismal grace; as happens when he presents himself for this Sacrament, without all the requisite dispositions.

The Doctor tells us (p. 367) that it is equally difficult for him "to comprehend how the marriage union can be a type of the union betwixt Christ and His Church, and yet the married state be inferior in purity to the single state." We are surprised to hear the author of the "Faith of our Forefathers" make such a confession, for it is an incontrovertible fact, that our "Forefathers" whilst recognizing with the Apostle, the union of Christ with His Church to be a type or model of the marriage union, loudly proclaimed the superiority of virginity over the married state. Thus, for instance, St. Athanasius (Epist. ad Amunem Mon., Migne. P. G v. 26 col. 1174), tells us that "There are two modes of life, one inferior and common, that is Matrimony; and the other angelic, and which cannot be surpassed, that is virginity. He that chooses the worldly, viz., matrimony, is not to blame; but he receives not so great gifts: for some he will receive, since he bears fruit thirty-fold. But whoso embraces a chaste state, and one that is above the world, ... receives more wonderful gifts, for he has produced a perfect fruit, even a hundred-fold." In our article on Celibacy, we have explained how and why the conjugal state

is said to be inferior in purity to the single one. We pass on, therefore, to the Doctor's next puzzle.

He is at a loss (p. 368) to explain "how, if that be so, the marriage-vow can be sacramental, and the vow of celibacy non-sacramental." We must remind the Doctor that, strictly speaking, there is no *marriage-vow*. The obligation of husband and wife to remain together does not flow from a vow, but from the contract existing between them. A vow is a promise made to God; in marriage the promise of fidelity is made by the contracting parties to one another. If the Doctor appeals to the sanction which common usage has given to the expression 'marriage-vow,' then we have only to say that the reason why the marriage-vow is sacramental, and the vow of celibacy is not, must be found in the will of our Lord, who, having made marriage a Sacrament, did not wish to make the vow of celibacy a sacrament.

These are the Doctor's puzzles. In our day we have seen more intricate ones.

"In conclusion," says Dr. Stearns (p. 368), "I am happy to express my hearty concurrence with the Archbishop in regard to the Christian doctrine of divorce, and in regard to the evils which flow from its violation."

But alas, it would have been too kind and awkward on the Doctor's part to wind up his "official refutation" with a compliment to the Archbishop;

hence he adds a new paragraph, which is "of no importance," to keep up the fight, we suppose, to the very end. "But," he says, "I deny that Henry VIII. was divorced from his wife, Catharine, by Cranmer, the first Reformed Primate of England." The Doctor may stick to his denial; he may say that it was only "a declaration of the original nullity of his marriage" that Cranmer granted, "backed by the universities of England, France, and Italy." But these are assertions, which prove nothing. Does the Doctor admit the nullity of Henry's marriage with Catharine? If he does, why does he not say so? why does he keep back the proofs? But if, which we think likely, he does not, then what is to prevent us from calling this "declaration" a divorce, if not something worse? The Archbishop did not make a gratuitous statement when he called Henry's separation from his wife a "divorce." He might have quoted in confirmation many Protestant historians, as Short, Tytler, Mackintosh, etc., who use the very same word. These and many other authorities bearing on the point, have been carefully collected by Waterworth (Six Historical Lectures, etc., Lect. 1). We recommend Dr. Stearns to read these lectures. He will perhaps be surprised to learn there (Lect. 1), in the words of Strype, Soames, Burnet, Ryner, etc., how, and by what *honest* means, Cranmer was backed by some universities.

CONCLUSION.

Our task is done. We have redeemed the promise made in the Preface, to set forth the reasons of the faith that is in us, and, at the same time, to answer Dr. Stearns's objections against it—at least those that were supported by the semblance of an argument.

We have taken up his "challenges" and replied to them on pp. 150, 197, 214, 267–271, 277, 316, 354, 381, 530. Various charges of dishonesty against the Archbishop, and against the Catholic translation of the Bible are refuted on pp. 173, 333, 345, 352, 356, 426, 554, 556, etc.

We have proved the Doctor to be in open contradiction with our Forefathers (see especially cc. ix., xiii., xvi., xvii., xx., xxiv.); nay, we have seen him despise the authority of those Fathers to whose teachings the very title of his book pledged him to adhere (pp. 159, 181, etc.) We have been obliged to call the attention of our readers to his misrepresentations of our real tenets (pp. 35, 256, 280, 308, 336, etc.), and to vindicate several Catholic theologians from opinions which he falsely attributed to them (pp. 310, 313, 344, 421, etc.)

Some of our doctrines being too well known, even

by Protestants, to be misrepresented with impunity, the Doctor had recourse to the safe expedient of garbling quotations (see pp. 308, 435, 406, etc.), or even of giving as *genuine*, passages *acknowledged* to be either *spurious* or *doubtful* (320, 361, 529, etc.)

This is not all. To bolster up his arguments, he often found it necessary to pervert history; and our readers will remember in how many instances we were obliged to refute his misstatements (65, 107, 118, 138, 203–206, 248, 371, etc.) We say nothing of his carelessness about facts, for we should hardly know where to end (62, 67, 162, 267, 325, etc.)

In making these charges we expressly disclaim any intention of reflecting on the Doctor's motives: we speak only of his statements objectively, and are perfectly willing to attribute his errors either to lack of logic (67, 79, 234, 431, 444, etc.), or to prejudice and indiscreet confidence in copying blindly from known enemies of the Church of Christ.

In our review of his book, we have endeavored to abstain, as far as possible, from taking notice of the extreme personalities with which it is filled. Such personalities, besides being disgraceful to their author, speak more strongly, as we have already remarked, against the abuser than against the abused.

In fine, we rather thank Dr. Stearns for the opportunity he has given us of presenting the doctrine of the Church to our separated brethren, and of calling

their attention to the excellent book which the Archbishop of Baltimore has written for them. We invite them to examine that book for themselves, not doubting for a moment that, if they do so with an earnest desire of finding the truth, their labors will be amply rewarded.

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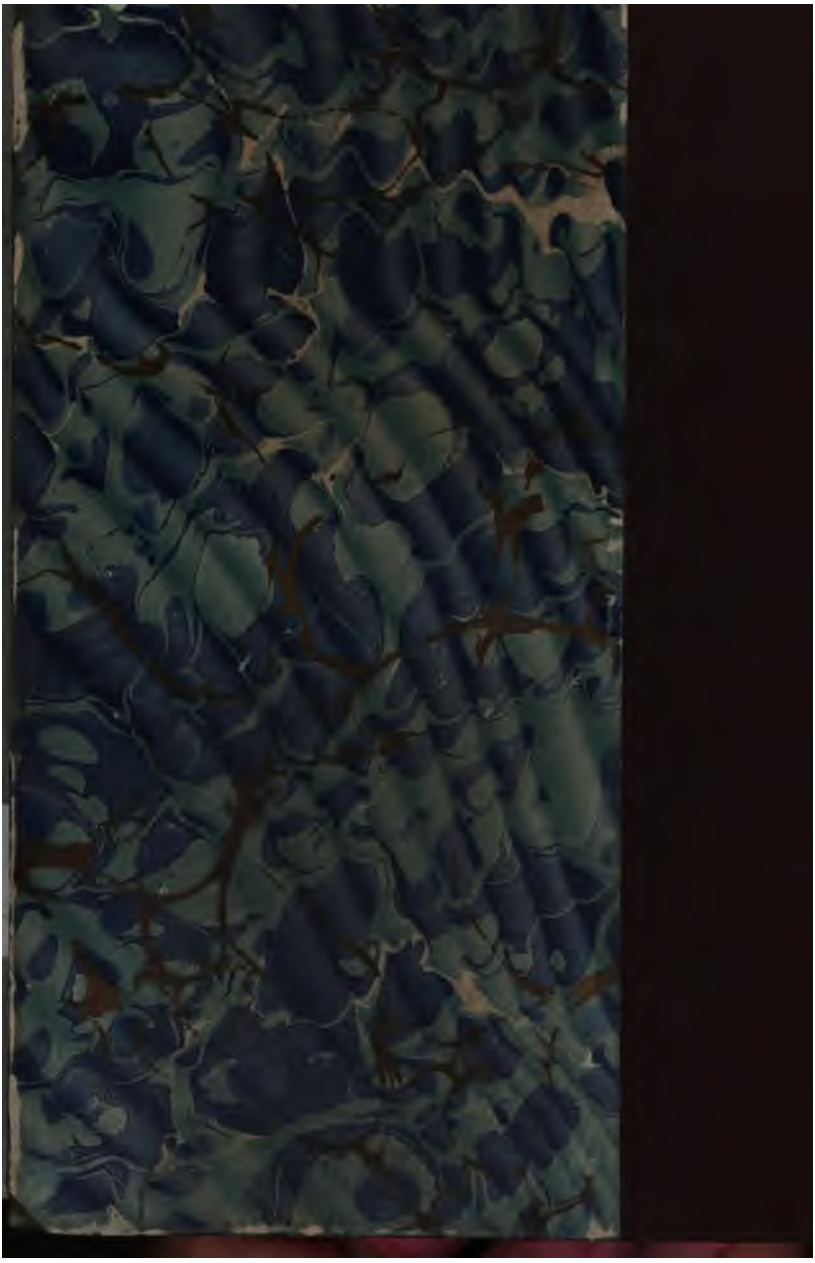
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